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AN EXPLORATORY COMPARISON
OF INDIAN AND NON-INDIAN SECONDARY SCHOOL
STUDENTS' ATTITUDES

by

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A THESIS

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a thesis entitled An Exploratory Comparison of Indian and Non-Indian Secondary School Students' Attitudes submitted by Raymond E. Bean in partial fulfillment of the requirements for the degree of Master of Education.

ABSTRACT

The study was designed to compare selected attitudes of various Indian and non-Indian student groups in the Sault Ste. Marie area of Ontario.

The student sample consisted of 456 grade eleven and nine students. Forty-two of the Indian students lived on a reservation and attended a reservation school. Thirty-eight Indian students lived on reservations but commuted daily to provincial secondary schools. The remaining fifty-seven Indian students boarded in private homes in Sault Ste. Marie and attended city secondary schools. Of the non-Indian students, 105 lived on farms or in towns and attended a town secondary school. The remaining 224 were resident in Sault Ste. Marie and attended city schools.

Attitudes were elicited by means of a response instrument containing fifty statements, a self-anchoring scale, and an evaluation of self scale. The items used were, in large part, drawn from other students and were selected for their discriminating value as well as for their suitability to achieve the objectives of the study. General attitudes such as radical-conservative and democratic-authoritarian were explored. More specific attitudes which are mentioned in the literature as being common in the Indian culture were also examined. The self-anchoring scale was used to examine occupational aspiration and the students' expectation of achieving the occupation to which they aspired. The evaluation of self scale was used to determine the degree of positive

or negative feeling which the students had toward themselves.

Significant differences in response patterns between student groups were measured by applying a chi square test. Those results for which the probability of occurrence by chance was five in one hundred or less were reported as being significant.

When the total Indian group was compared with the total non-Indian group, significant differences were found in thirty-one of the first fifty comparisons. The Indian students exhibited a lesser democratic attitude, lesser achievement orientation, lesser tolerance of ambiguity, more concern for the future, more willingness to share, more submissiveness, opposition to bossing, a lesser desire to pursue post secondary education. The Indian students, in some cases, also exhibited a lower level of occupational aspiration and in eight instances a less positive self estimate than was shown by the non-Indian students. The possible existence of a tendency for Indian students to agree more frequently was also noted.

In addition, 199 statistically significant differences were obtained between subgroups. These results, which are tabulated in the appendixes, generally supported the hypotheses of the study.

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CHAPTER 1

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The first part of the book is devoted to the study of the properties of the function $f(x)$ defined by the equation $f(x) = x + \sin x$. It is shown that $f(x)$ is an odd function, i.e., $f(-x) = -f(x)$, and that it is strictly increasing on the interval $[-\pi/2, \pi/2]$. The function $f(x)$ is also shown to be concave down on the interval $[-\pi/2, \pi/2]$.

The second part of the book is devoted to the study of the properties of the function $g(x)$ defined by the equation $g(x) = x - \sin x$. It is shown that $g(x)$ is an odd function, i.e., $g(-x) = -g(x)$, and that it is strictly increasing on the interval $[-\pi/2, \pi/2]$. The function $g(x)$ is also shown to be concave up on the interval $[-\pi/2, \pi/2]$.

The third part of the book is devoted to the study of the properties of the function $h(x)$ defined by the equation $h(x) = x + \cos x$. It is shown that $h(x)$ is an even function, i.e., $h(-x) = h(x)$, and that it is strictly decreasing on the interval $[-\pi/2, \pi/2]$. The function $h(x)$ is also shown to be concave down on the interval $[-\pi/2, \pi/2]$.

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CHAPTER I

THE PROBLEM AND PROCEDURES OF THE STUDY

1. THE PROBLEM

The Indian population of Canada by 1900 was reduced to one hundred thousand or to about one-half of what it had been at the time of the white man's arrival. It is now estimated that by 1970 the Indian population will have increased to two hundred thirty thousand.¹ The recent rapid increase in total population has been accompanied by increases in school enrolments. In 1950, there were 26,903 Indian children attending school.² In 1964, there were 55,475.³ Likewise, increases have been large in recent years in post elementary education. In 1949, only 611 Indians attended secondary schools;⁴ in 1964, the total was 3,315.⁵

¹Douglas Leechman, The Meeting Of The Ways, Indian Affairs Branch, Department of Citizenship and Immigration, Booklet CI 74-461 (Ottawa: Queen's Printer and Controller of Stationery, 1961), p. 6.

²Department of Citizenship and Immigration, Indian Affairs Branch, Indian Education (The Indian in Transition Series. Ottawa: Queen's Printer and Controller of Stationery, 1962), p. 5.

³Department of Citizenship and Immigration, Report of Indian Affairs Branch For The Fiscal Year Ending March 31, 1964. (Ottawa: Queen's Printer and Controller of Stationery, 1964), p. 65.

⁴Department of Citizenship and Immigration, Indian Affairs Branch, The Indian Today (The Indian in Transition Series. Ottawa: Queen's Printer and Controller of Stationery, 1962), p. 9.

⁵Department of Citizenship and Immigration, Report of Indian Affairs Branch For The Fiscal Year Ending March 31, 1964. (Ottawa: Queen's Printer and Controller of Stationery, 1964), p. 65.

To care for the educational needs of this rapidly increasing Indian secondary school population, three major types of arrangements are being developed. First, it is becoming common practice for the Government of Canada, which is responsible for Indian education, to board Indian youth from isolated areas where secondary education facilities are not available in selected private homes in urban centres where secondary educational facilities are available. In such cases the boarding homes are asked to treat the students as part of the family and to encourage the students to participate fully in family and community activities. In addition to acquiring an academic or vocational education, the students experience the social patterns of the non-Indian society and may develop attitudes and social skills which are helpful for living in the larger society.

Second, Indian students resident on reservations which are within bus distance of a provincial secondary school live at home on the reservation and commute daily to the school. This educational arrangement makes available to the students the diversity of courses which can be offered only by a large secondary school, and provides the students with social and educational influences and contacts beyond the environment of the reservation. Students of such reservations have experienced more contacts with the non-Indian culture. Presumably the cultural gap is less and can be bridged by the school environment and by the increased contacts between the Indian and non-Indian communities.

Third, in locations where reservation populations are large and

where distances to provincial secondary schools are prohibitive, high schools are being developed on Indian reservations. Though such facilities may not fully prepare the students socially for living and working either on or off the reservation as they may later choose, perhaps on a long term basis the influence of a large educational institution will partially overcome the lack of contact with the major group and will provide those social skills and attitudes needed for success in the non-Indian community. Where secondary schools are developing on reservations in the Sault Ste. Marie area of Ontario, there is some opportunity for the reservation students to experience social contacts with students from the adjoining non-Indian society.

The present study does not examine academic skills or competencies. However, the attitudes and social skills which are developed by the students during their school careers are important aspects of an education. Though the amount of influence of the educational institution and of living arrangements is not known, the school and home have considerable effect on the attitudes of the students.

Attitudes are an important element in occupational and social competence. Some reservation Indian youth experience difficulty, when employed away from the reservation, adjusting to the social and work patterns of the non-Indian community. Since, in most cases, the reservations do not have a sufficiently developed economy to support adequately the rapidly growing Indian population, the necessity for Indian youth to seek employment away from the reservations should be assisted

by preparing them for life in the non-Indian society.⁶

A study which compares attitudes of Indian students from the three types of educational environments with each other and with non-Indian students is relevant to this need for mobility. A knowledge of the differences and similarities in attitudes between Indian and non-Indian youth would assist in evaluating the educational offering and in planning programs to prepare the Indian students for life in the non-Indian society.

II. PURPOSES OF THE STUDY

The major purpose of this study was to compare selected attitudes as elicited from nineteen groups of students who differed in one or more of the variables: grade, sex, ethnicity, home and school environment. The research was designed to provide information on the following questions:

1. Do Indian student groups differ in specific attitudes from non-Indian student groups?
2. In which attitude areas are these differences, if any, most clearly exhibited?
3. In which group of students are these differences most clearly exhibited?

⁶Department of Citizenship and Immigration, Indian Affairs Branch, Education Division, Guidance Manual and Handbook for Indian Schools. (Ottawa: Indian Affairs Branch, 1962), P. M-H.

More specifically, the research was designed to provide information about:

1. the differences in specific attitudes among grade eleven Indian boys experiencing three different types of educational arrangements.
2. the differences in specific attitudes among grade eleven Indian girls experiencing three different types of educational arrangements.
3. how grade eleven Indian boy groups compared and contrasted with grade eleven non-Indian boy groups in certain attitudes.
4. how grade eleven Indian girl groups compared and contrasted with grade eleven non-Indian girl groups in specific attitudes.
5. the differences in certain attitudes among grade nine Indian boys experiencing three different types of educational arrangements.
6. the differences in certain attitudes among grade nine Indian girls experiencing three different educational arrangements.
7. how grade nine Indian boy groups and girl groups compared and contrasted with grade nine non-Indian boy and girl groups.
8. how the grade eleven groups compared with grade nine groups experiencing the same residence and school environments.

Grade nine and eleven boys and girls experiencing five different types of living and educational arrangements were compared and contrasted with each other by means of an attitude instrument constructed by the researcher to determine what differences and similarities in attitudes existed.

III. HYPOTHESES

Three broad hypotheses were set for the study based on the general assumption that the school and community influences experienced by the students tend to modify the attitudes of the minority ethnic group in the direction of the attitudes held by the majority group.

Hypothesis I: City boarding Indian students will exhibit attitudes which are more like the non-Indian groups than will the commuting Indian students or the reservation school students.

Hypothesis II: Grade eleven Indian students will exhibit attitudes which are more like their non-Indian counterparts than will grade nine Indian students.

Hypothesis III. Indian student groups will exhibit some attitudinal differences from the non-Indian groups with whom they are compared.

IV. ASSUMPTIONS

The study assumes that the procedures used to elicit the attitudes are a valid approach to attitude comparison.

The study assumes that the students' responses expressed their

true opinions toward each item of the instruments.

The study assumes that the instrument items were similarly understood by all students.

The study assumes that a few selected attitudinal response items provided an indication of general predispositions in an attitude area.

The study assumes that the ecological differences within groups are of no significant influence on attitudes.

V. DELIMITATIONS OF THE STUDY

The sample groups of non-Indian city students were drawn from grade nine and eleven students enrolled in Sault Ste. Marie secondary schools. The sample groups of non-Indian rural and small urban students were drawn from the grade nine and eleven enrolment at Mindemoya and Espanola secondary schools.

The groups of Indian boarding city school students were limited to grade nine and eleven students in Sault Ste. Marie.

The groups of Indian reservation home and reservation school students were limited to grade nine and eleven of Wikwemikong Indian Day School.

The groups of Indian reservation students who commuted to a provincial secondary school were limited to those attending Mindemoya, Espanola, and Sault Ste. Marie schools.

Attitude expression was limited to the instrument items which allowed for a positive or negative reaction at four levels of intensity.

Statistical tests of results were limited to comparing each group with the four other groups of the same grade and sex, and with the group differing in grade only. Statistical tests were limited to comparing group responses. Relationships, if any, between items were not examined.

VI. LIMITATIONS OF THE STUDY

This attitude study was based on a student sample in the Sault Ste. Marie area of Ontario. The results of the study may not apply to students of other geographic areas. The rather small number of students in some groups has further limited the results obtained which should be interpreted with this limiting factor in mind.

One or two statements were used to assess each attitude dimension. A broad interpretation of these results, beyond the idea expressed in the instrument items, may be an insupportable generalization of the specific reaction obtained.

As with other such studies, the attitudes have been assessed by obtaining reactions to written statements. How closely these reactions correspond to attitude responses in life situations is not known.

VII. DEFINITION OF TERMS

Indian. As used in this study the word "Indian" refers to students who were registered as band members in official band records.

Non-Indian. In this study the term "non-Indian" refers to students of any ethnic origin who were not members of an Indian band.

Attitude. As used in this study an "attitude" is defined as " . . . an affectively toned idea or group of ideas predisposing the organism to action with reference to specific attitude objects"⁷ as measured by responses to a questionnaire.

Attitude dimensions considered in this study are:

Tough and tender. In this study "tough" and "tender" have the meanings as used by Eysenck who believes there is an attitude continuum for which,

On the one side we have the practical, materialistic, extroverted person, who deals with the environment either by force (soldier) or by manipulation (scientist). On the other side we have the theoretical, idealistic, introverted person who deals with problems either by thinking (philosopher) or by believing (priest).⁸

These attitudes are operationally defined by the instrument items which are designated as "tender" or "tough" in Appendix B.

Radical and conservative. In this study the terms "radical" and "conservative" have the common meanings of generally being desirous of changing the status quo in the first case and supporting and preserving it in the second. These attitudinal predispositions were considered to define a continuum.⁹ These terms are operationally defined by the instrument items as noted in Appendix B.

⁷H. H. Remmers, Introduction to Opinion and Attitude Measurement (New York: Harper and Brothers, 1953), p. 3.

⁸H. T. Eysenck, The Structure of Human Personality (London: Methuen and Co., 1960), p. 367.

⁹Ibid., p. 363; and Remmers, op. cit., p. 168.

Authoritarian and democratic. The terms "authoritarian" and "democratic" have the meanings as used and expanded in the California studies.¹⁰

The "authoritarian" personality is prejudiced, conventional, inclined to think in rigid categories, intolerant of ambiguity, anti-scientific, suggestible, gullible, and autistic. "Democratic" is defined as the opposite of authoritarian.

Activistic and passivistic. The terms "activistic" and "passivistic" refer to an hypothesized continuum toward one extremity of which would be persons who are striving, energetic, and achievement oriented. Persons near the passive end would be stoical, accepting, and lacking in achievement orientation.¹¹ Appendix B indicates the items used to test these attitudes.

Future-oriented and present-oriented. The "future-oriented" person would be more willing to forego present pleasures for future gain, more willing to plan for the future, and more willing to accept present drudgery if necessary to achieve desired future goals than would the "present-oriented" person.¹²

Individualistic and collectivistic. The term "individualistic"

¹⁰T. W. Adorno et al., The Authoritarian Personality (New York: Harper and Brothers, 1950), p. 228ff.

¹¹Bernard C. Rosen, "The Achievement Syndrome: A Psychocultural Dimension of Social Stratification," American Sociological Review, XXI, (April, 1956), p. 207.

¹²Ibid., p. 208.

defines an attitude of independence from the family and generally from other persons. The term "collectivistic" defines an attitude of dependence and close ties with the family and other persons.¹³

Self-esteem. "Self-esteem" is defined as valuation of oneself. It does not necessarily reflect position, ability, or other objective qualities.¹⁴ As with all other items, the working definition is limited to the instrument items used to test this dimension.

Optimism and pessimism. "An inclination to put the most favourable construction upon actions and happenings, or to anticipate the best possible outcome"¹⁵ is the meaning given the term "optimism" as used in this study. "Pessimism" is defined as the opposite of optimism.

Self-assurance. "Self-assurance" is defined as being sure and confident of oneself.

Intolerance of ambiguity. The tendency to perceive ambiguous situations as a source of threat is defined as "intolerance of ambiguity".¹⁶

¹³Ibid.

¹⁴Morris Rosenberg, "Self-Esteem and Concern With Public Affairs," Public Opinion Quarterly, XXVI, No. 2 (Summer, 1962), p. 201.

¹⁵Webster's Seventh New Collegiate Dictionary (Springfield: C. & C. Merriam Company, 1963), p. 592.

¹⁶Stanley Budner, "Intolerance of Ambiguity as a Personality Variable," Journal of Personality, XXX, No. 1, (March, 1962), p. 29.

VIII. DEVELOPMENT OF THE QUESTIONNAIRE

The questionnaire identified participating students by grade, program, sex, religion, ethnicity, age, school, and place of residence. Each student wrote responses to eleven questions on the first page of the questionnaire to provide this identifying information.

Detailed instructions were given in the questionnaire indicating that the students were to show their agreement or disagreement with the statements by circling one of the four sets of letters to the right of each statement. They were to circle SA if they strongly agreed with the statement, A if they agreed with the statement, D if they disagreed with the statement, and SD if they strongly disagreed with the statement. They were requested to give their own honest opinions about the statements.

The first form of the questionnaire contained forty-five statements, a self-anchoring scale, and an evaluation of self scale. This questionnaire was administered to fifty-nine grade eight Indian and non-Indian boys and girls in February, 1964, and readministered to the same students two weeks later. As a result of this administration the questionnaire was modified in a number of respects. A number of items were discarded because they were ambiguous or because they elicited almost identical responses from all students.

The final form of the questionnaire contained fifty statements, a self-anchoring scale, and an evaluation of self scale containing eighteen adjectives and their opposites. A copy of the final questionnaire form is given in Appendix A.

Statements one to eight, dealing with the tender-tough, radical-conservative dimensions, were taken from the work of Eysenck.¹⁷ Statements nine and ten, regarding democratic orientation, were from Hassan.¹⁸ Statements eleven and twelve, which dealt with the authoritarian-democratic dimension, were from the work of Adorno et al..¹⁹ Statements thirteen to eighteen, regarding achievement orientation, were taken from the work of Rosen.²⁰ Statements nineteen and twenty, which were used to test self-esteem, were from Rosenberg.²¹ Statement twenty-one was constructed by the researcher, while statement twenty-two was taken from Simpson and Yinger.²² These two statements tested the students' optimism. Statements twenty-three to twenty-six, regarding intolerance of ambiguity, were from Budner.²³ Statements twenty-

¹⁷Eysenck, op. cit., passim.

¹⁸Abdel-Bassit M. Hassan, "Attitude of American Educated Foreign Students Toward American Democratic Orientation," The Journal of Social Psychology, 57 (August, 1962), pp. 265-275.

¹⁹Adorno, op. cit., passim.

²⁰Rosen, op. cit., pp. 203-211.

²¹Rosenberg, op. cit., pp. 201-211.

²²George E. Simpson and J. Milton Yinger, Racial and Cultural Minorities (New York: Harper and Row Publishers, 1958), p. 94.

²³Budner, op. cit., p. 29ff.

seven to thirty-two were based on a paper by Reifel.²⁴ They had reference to attitudes toward time and work. Statements thirty-three to thirty-eight were based on a paper by Levasseur and measured attitudes toward the concept of nature and the concept of sharing.²⁵ Statements thirty-nine to fifty were of the researcher's construction. These statements measured attitudes toward bossing, dependence, trustworthiness of others, friends, discussing the more intimate items of apparel, and attitudes toward learning. Item fifty-one was a modified version of a self-anchoring scale as discussed by Allport.²⁶ It was used to measure occupational aspiration and certainty of achievement of the chosen occupation. Item fifty-two was derived from an evaluation of self scale as used by Anisfeld et al.²⁷

The previously mentioned test-retest data were used to calculate a reliability coefficient using the Spearman rank correlation coefficient for each item.²⁸ Twenty-five pairs of test-retest data were randomly

²⁴Ben Reifel, "To Be or To Become?" (Toronto: Indian-Eskimo Association, undated pamphlet).

²⁵Leon Levasseur, O.M.I. "Some Differences Between Canada's Indians and Her More Recent Settlers" (Toronto: Indian-Eskimo Association, undated pamphlet).

²⁶Gordon W. Allport, Pattern and Growth in Personality (New York: Rinehart and Winston, Inc. 1961), p. 413.

²⁷Moshe Anisfeld, Stanley Munoz, and Wallace E. Lambert, "The Structure and Dynamics of the Ethnic Attitudes of Jewish Adolescents," Journal of Abnormal and Social Psychology, 66 (January, 1963), pp. 31-36.

²⁸Sidney Siegel, Nonparametric Statistics for the Behavioral Sciences (New York: McGraw Hill Book Company, Inc., 1956), pp. 202-213.

drawn from the fifty-nine possible pairs. The calculated correlation coefficients ranged from .82 to .00. These are listed in Table I.

For a sample of twenty-five a rho value of .336 is significant at the 5 per cent level of confidence while a value of .475 is significant at the 1 per cent level.²⁹ The obtained values were based on a 4, 3, 2, and 1 scoring which did not entirely apply to the data based on an agree or disagree count of respondents. Presumably reliability was improved by collapsing responses from four categories to two, since this procedure retained the direction of response factor but eliminated the intensity factor.

As a further measure of reliability the percentage was calculated of those subjects who responded in the same fashion on the retest as they had on the test. For these calculations the response categories SA and A were combined as were the D and SD responses. The results ranged from 44% to 100%. These results are listed in Table I also.

II. ADMINISTRATION OF THE QUESTIONNAIRE

Between the dates of May 10 and May 13, 1964, the questionnaire was administered to the subjects of the study. The students were first asked to complete the identifying sections on the first page of the questionnaire. The written instructions on the questionnaire were then read aloud to the students while they read them silently. A few moments were allowed for any questions the students might wish to ask. Generally

²⁹Siegel, op. cit., p. 284.

TABLE I

TEST-RETEST RELIABILITY DATA FOR EACH STATEMENT AS CALCULATED BY USE
OF THE SPEARMAN RANK CORRELATION COEFFICIENT, AND AS
CALCULATED ON A PERCENTAGE BASIS

Statement number	Rho value	% Responding similarly	Statement number	Rho value	% Responding similarly
1	.56	72	27	.64	72
2	.00	44	28	.65	88
3	.19	52	29	.62	92
4	.06	60	30	.49	72
5	.49	80	31	.54	88
6	.41	72	32	.21	76
7	.15	56	33	.82	88
8	.28	92	34	.59	76
9	.60	80	35	.45	92
10	.32	60	36	.38	92
11	.70	84	37	.41	72
12	.23	60	38	.02	60
13	.23	60	39	.22	62
14	.38	72	40	.66	80
15	.44	76	41	.75	96
16	.11	88	42	.47	92
17	.43	88	43	.71	80
18	.13	76	44	.30	72
19	.37	72	45	.34	100
20	.56	80	46	.79	84
21	.52	76	47	.32	84
22	.31	72	48	.72	88
23	.43	84	49	.59	100
24	.48	80	50	.62	92
25	.53	92	51	.29	64
26	.33	68	52	.49	-

NOTE: This table indicates that for statement five a rho value of .49 was obtained. For this same statement 80 per cent of the students responded similarly on the test and on the retest when only direction of response was considered.

there were few questions. There was no time limit on the questionnaire, but experience indicated that it could be completed by most students in twenty-five minutes. However, a few students, if permitted to do so, would have taken longer. To avoid an excessive length of testing time, after fifteen minutes it was announced that students should have reached about statement number thirty-five. This announcement served to have all students complete the questionnaire in a thirty minute period without undue haste.

The student sample from whom responses were obtained was composed of the five major groups previously mentioned. Since the original non-Indian city group was rather small, considering the population from which it was drawn, additions were made to the original sample between October 19 and 23, 1964, by the numbers shown in parentheses, in Table II, to the right of each number for this group. The addition of these subjects served to give a broader sample of the city student population. The relatively brief time differential probably did not affect the results obtained.

The Indian reservation students constituted the total secondary school population at the Wikwemikong Indian Day School on the Manitoulin Island Indian Reservation. This is the only reservation school at which secondary students are enrolled. All the people of this reservation are Roman Catholic. Although there has been considerable contact with non-Indians over the years, some isolation does exist. Generally, the people of the reservation are considered to be more culturally similar to the non-Indian than are some other Indian groups.

The Indian provincial students were the total number of grade

nine and eleven Indian students living on reservations and attending Mindemoya, Espanola, and Sault Ste. Marie secondary schools. Nearly all of these students were Roman Catholic. Though their reservation homes would be comparable to those of the Wikwemikong students, the additional factor of attending a secondary school with non-Indian students may have modified their attitudes.

TABLE II
NUMBER OF RESPONDENTS BY SUBGROUP, GRADE, AND SEX

Subgroups by ethnic and school factors	Grade 11 girls	Grade 9 girls	Grade 11 boys	Grade 9 boys
Indian reservation	13	17	3*	9
Indian provincial	6	13	3*	16
Indian city	13	16	7	21
Non-Indian provincial	22	26	22	25
Non-Indian city	31 (25)	26 (33)	24 (28)	23 (34)

*These two groups were combined for statistical tests.

The Indian city students were generally from the northern areas of Ontario and Quebec. Most of these students were Anglican. The home reservations were probably less influenced by the non-Indian culture than were those of the other two Indian groups. However, these students had attended residential schools for most of their elementary schooling and had lived in non-Indian homes in Sault Ste. Marie while attending secondary school. The residential school and the boarding homes may have influenced their attitudes.

The non-Indian provincial students comprised the total enrolment

at Mindemoya and a classroom of each grade at Espanola. These students were representative of the rural and town population.

The non-Indian city students were from Sault Ste. Marie. Four classrooms of grade eleven students and four classrooms of grade nine students made up the sample. The classrooms were selected as being representative of the grade nine and eleven city student population. Further information on the student sample is given in Appendix C.

X. TREATMENT OF THE DATA

The data on each item were compiled for each of the grade groups within the five major ethnic and school groups. Since the number of students was not large in some groups, very small numbers were obtained in some of the response categories. It was, therefore, necessary to further group the responses on an agree-disagree basis. This gave considerably larger numerical quantities to which a test of significance could be applied. The data which are given in the tables were, as a result, actually a count of those students who indicated agreement or disagreement with the statements of the questionnaire.

Since the questionnaire items dealt with a number of attitude dimensions, it was not possible to treat the statements as scale items. They were, therefore, considered individually and each is reported and interpreted individually with appropriate references to other items when a relationship between items exists.

The tabulated data were tested for significant differences. The total Indian group was compared with the total non-Indian group. Also,

each of the five grade eleven girl groups was compared with each of the four other grade eleven girl groups and with the comparable grade nine girl group. Each grade nine girl group was, likewise, tested against each of the four other grade nine girl groups. The grade eleven and grade nine boy groups were similarly treated. However, due to the small numbers in the 11BIR and 11BIP groups it was necessary to combine these two categories. They were tested against each of the other grade eleven boy groups and against the combined 9BIR and 9BIP groups. For each statement this required that forty-six tests of significance be carried out in the form of the two-by-two contingency tables having one degree of freedom.

For those contingency tables in which the number of responses exceeded twenty and the smallest frequency was five or more the chi square test corrected for continuity was used. The formula as given by Siegel³⁰ is:

$$\chi^2 = \frac{N \left(|AD - BC| - \frac{N}{2} \right)^2}{(A + B)(C + D)(A + C)(B + D)}$$

For those tables in which the number of respondents was less than twenty, the Fisher Exact Probability Test was used and an exact probability calculated according to the formula:³¹

$$P = \frac{(A + B)! (C + D)! (A + C)! (B + D)!}{N! A! B! C! D!}$$

³⁰Siegel, op. cit., p. 107.

³¹Ibid., p. 97.

For those contingency tables in which neither of the totals in the right hand margin exceeded fifteen, an exact probability was not calculated. The possible significance of these tables was determined by reference to Table I in Siegel's Nonparametric Statistics³² which indicated the level of significance for various possible combinations of marginal totals and cell frequencies.

Only relationships which were found to be significant at the 5 per cent level or at a lesser probability of occurrence by chance are reported.

XI. REPORTING OF THE DATA

In the tables of raw score results and in the reporting of significant differences in responses to the items, abbreviated forms were used to designate the different groups. These symbols designated the grade (11 or 9), the sex (B for boy, G for girl), the ethnicity (I for Indian, N for non-Indian), and the type of school (R for reservation, P for provincial, C for city). The full designations are as follows:

11GIR - designates grade eleven girls of Indian status who were resident on a reservation and attended a reservation school.

11GIP - designates grade eleven Indian girls resident on a reservation who commuted daily to a provincial secondary school.

11GIC - designates grade eleven girls of Indian status who boarded in city homes and attended a city secondary school.

³²Ibid., pp. 256-270.

11GNP - designates grade eleven non-Indian girls resident in towns or rural areas who attended a provincial secondary school.

11GNC - designates grade eleven non-Indian girls resident in a city who attended a city secondary school.

11BIRP - designates grade eleven Indian boys resident on a reservation who attended a reservation school or an adjoining provincial school.

11BIC - designates grade eleven Indian boys boarded in city homes who attended a city secondary school.

11BNP - designates grade eleven non-Indian town and rural boys who attended a provincial secondary school.

11BNC - designates grade eleven non-Indian city boys who attended a city secondary school.

Similar symbols with the number 9 preceding the letters designate grade nine groups parallel to the preceding grade eleven groups. The study involved nine grade eleven groups and ten grade nine groups who were comparable to the grade eleven groups in relation to the sex factor, the ethnicity factor, the residence factor, and the type of school attended factor.

In the reporting of the results the terms more, greater, and larger are used referring to a larger proportion within a student group. Where this wording is used it is not interpretable in the sense of extremeness or intensity of response but only as a convenient form of expression indicating a larger proportion within one group than within another group agreed with the statement.

XII. SUMMARY

This chapter has defined and delimited the problem and has indicated the purposes of the study. It has hypothesized trends, similarities, and differences in attitudes among Indian and non-Indian students of various home and school environments.

The study sample has been discussed. The procedures used for collecting and analyzing the data have been indicated. Further chapters will provide the background literature related to the thesis, will report the data, and will comment on the results obtained from the analysis of the data.

CHAPTER II

RELATED LITERATURE

This chapter includes a survey of the related literature on attitude studies which is presented in three sections. The first section deals generally with the literature on attitude research. The second section surveys more specific literature on racial and cultural attitudes with special reference to ethnic and/or social minorities. The third section views the literature which has specific reference to the American Indian.

I. SOME DIMENSIONS OF ATTITUDES

When speaking of characteristics of man it is advisable to consider the inclusiveness of the norms which we are using. Allport presented three sets of norms which he labeled universal, group, and individual. Universal norms refer to man generally and are the objects of study of psychophysics and psychobiology. Group norms which deal with a subdivision of man are of particular interest in the socio-cultural sciences. Individual norms are the special province of studies in idiodynamics.¹ The present study on attitudes of students is confined to group norms.

Eysenck has organized the generality or specificity of attitudes

¹Gordon W. Allport, Pattern and Growth in Personality (New York: Rinehart and Winston, Inc., 1961), p. 13.

into four levels. At the most general level is an "ideology" or super-attitude such as conservatism. The ideology would partially, if not entirely, govern the reactions of the person holding such an attitude. At a somewhat more specific level we have the "attitude" level. Examples of this level would be an attitude of ethnocentrism, or patriotism, or a pro-religious attitude. At a still less general and more specific level, we have the "habitual opinion," and at the most specific level, the "specific opinion."² Regardless of the labels used and the degree of specificity proposed, it seems reasonable to assume that there is a hierarchy of attitudes from specific to general and that general attitudes will in part determine specific responses. Conversely, specific responses may be indicative of general attitudes; however, interpretation of specific responses must be approached with caution for it is known that these responses are conditioned by the culture, the situation, the role expectation, as well as by the ideology held.³ This study does not attempt to define the level of specificity of each of the attitude reaction statements which were presented to the subjects; however, some rather tentative interpretations of responses are made when other studies have indicated statistical relationships of these responses to other attitudes or to an ideology.

Some research on attitudes has sought for general attitudes among people. Remmers indicates that radicalism-conservatism has been found

²H. J. Eysenck, The Psychology of Politics (London: Routledge and Kegan Paul Ltd., 1954), p. 112.

³Allport, op. cit., p. 180.

to be such an attitude.⁴

Eysenck has found the radicalism-conservatism continuum and states,

While we may doubt the exact identification of the factors or precise position of the axis, Thurston's study must nevertheless be regarded as giving strong support to the view, the correctness of which has been adumbrated by Lundberg (1926), George (1925), Likert (1932), and others, affirming the existence of a general radicalism-conservatism factor.⁵

This same researcher, through techniques of factor analysis, has identified what he believes to be another general attitude. He labels this the tender-minded to tough-minded continuum. The characteristic attitude may best be described as follows:

On the one side we have the practical, materialistic, extroverted person, who deals with the environment either by force (soldier) or by manipulation (scientist). On the other side we have the theoretical, idealistic, introverted person who deals with problems either by thinking (philosopher) or by believing (priest) The practical attitude is that of James' "tough-minded" man . . . , the theoretical attitude is that of "tender-minded."⁶

Eysenck further elaborated on this two-attitude concept. Using radicalism-conservatism as one axis and tough-tender as the other, the resultant quadrants were characterized as follows:

The first quadrant was characterized by such items as favourable attitudes toward patriotism, war, capital punishment, law, and harsh treatment of criminals. The second quadrant was characterized by favourable attitudes toward evolution, divorce, abortion, birth

⁴H. H. Remmers, Introduction to Opinion and Attitude Measurement (New York: Harper and Brothers, 1954), p. 168.

⁵H. J. Eysenck, The Structure of Human Personality (London: Methuen and Co. Ltd., 1960), p. 363.

⁶Ibid., p. 367.

control, and divorce reform. The third quadrant was characterized by pacifism, antiethnocentrism, and favourable attitudes toward sex and race equality, and the fourth by favourable attitudes toward religious issues such as the existence of God, Sunday observance, church-going and so forth.⁷

The theory is interesting and plausible; however, it appears likely that there are a number of other ideologies that equally deserve to rank with those proposed. Cattell has found a number of factors in his studies of personality tests.⁸ His studies appear to indicate an oversimplification in the preceding theory; however, part of the present study attempts to explore the differences between groups on the two hypothesized attitude continua.

Digman, using factor analysis, labelled his fifth factor "Tenderness vs. Tough-mindedness."⁹ He found opposition to the death penalty, opposition to corporal punishment, opposition to Oriental-Caucasian friendships, opposition to compulsory sterilization of the defective, as being related tender attitudes.

A major study on attitudes was conducted by the authors of The Authoritarian Personality. They found that anti-Semitism seemed to be highly correlated with the following tendencies:

⁷Ibid., p. 366.

⁸Allport, op. cit., p. 327; Raymond B. Cattell, Personality and Motivation Structure and Measurement (New York: World Book Company, 1957), passim.

⁹John M. Digman, "The Dimensionality of Social Attitudes," Journal of Social Psychology, LVII (August, 1962), pp. 433-444.

- a. Conventionalism. Rigid adherence to conventional, middle-class values.
- b. Authoritarian submission. Submissive, uncritical attitude toward idealized moral authorities of the group.
- c. Authoritarian aggression. Tendency to be on the lookout for, and to condemn, reject, and punish people who violate conventional values.
- d. Anti-intraception. Opposition to the subjective, the imaginative, the tender-minded.
- e. Superstition and stereotypy. The belief in mystical determinants of the individual's fate, the disposition to think in rigid categories.
- f. Power and "toughness". Preoccupation with the dominance-submission, strong-weak, leader-follower dimension; identification with power figures; over-emphasis upon the conventionalized attributes of the ego; exaggerated assertion of strength and toughness.
- g. Destructiveness and cynicism. Generalized hostility, vilification of the human.
- h. Projectivity. The disposition to believe that wild and dangerous things go on in the world; the projection outward of unconscious emotional impulses.
- i. Sex. Exaggerated concern with sexual "goings-on."

These variables were thought of as going together to form a single syndrome, a more or less enduring structure in the person that renders him receptive to antidemocratic propaganda.¹⁰

In their study the terms authoritarianism, ethnocentrism, prejudice, and antidemocratic attitude are used almost interchangeably to discuss the syndrome measured by their F scale.

The relationship of the authoritarian attitude to the aforementioned conservative-radical syndrome is shown to be one in which as

¹⁰T. W. Adorno et al., The Authoritarian Personality (New York: Harper and Brothers, 1950), p. 228.

group conservatism increases, the degree of ethnocentrism generally increases. The authors conclude that ethnocentrism and conservatism are significantly but imperfectly correlated.¹¹

Intolerance of ambiguity is found to correlate significantly with authoritarianism.¹² Items were included in the study to ascertain authoritarian attitudes as well as attitudes of intolerance toward ambiguous situations.

II. RACE AND CULTURAL ATTITUDES

We may accept the idea that some racial differences exist in the areas of attitudes, values, and culture generally.¹³ However, since pure individuals of any race could probably not be identified, since all other variables are not and could not be held equal, it appears unlikely that concrete objective evidence can be obtained on this point. Probably many characteristics ascribed to race are cultural.

Simpson discusses five beliefs about races and concludes that there is no adequate proof for any one of these beliefs. These beliefs are:

¹¹Ibid., p. 180.

¹²Stanley Budner, "Intolerance of Ambiguity as a Personality Variable," Journal of Personality, XXX (March, 1962), p. 29ff.

¹³Gordon W. Allport, The Nature of Prejudice (Reading, Mass.; Addison Wesley Publishing Company, Inc. 1958), p. 109.

1. The belief in mentally superior races.
2. The belief in temperamentally different races.
3. The idea of biologically superior races.
4. The myth of racial cultures.
5. The idea of racial morality.¹⁴

Another author lists thirteen stereotypes regarding Negroes.¹⁵ Presumably a number of stereotypes could be listed regarding the Indian. The existence of these stereotypes does not, however, warrant their acceptance as evidence of inherited differences.

It is, however, generally accepted that cultural differences do exist. There is considerable evidence for such differences. As one writer words it:

Inevitably the child acquires (through the principles of learning) cultural ways; inevitably he grows to accept the roles appropriate to his status within the family. Later he finds himself playing many assigned roles within many social systems. His behaviour is modified within limits by every social situation he encounters. Throughout life he reflects the "basic personality" appropriate to his culture and sub-cultures. He bends to some extent with the winds of social change. If the change is violent and extreme, as in brain washing, his whole personality may undergo alteration.¹⁶

The present study views this concept of cultural ways and social systems hypothesizing that cultural differences do exist, as evidenced

¹⁴George Eaton Simpson and J. Milton Yinger, Racial and Cultural Minorities (New York: Harper and Row, Publishers, 1958), pp. 59-67.

¹⁵Allport, op. cit., p. 192.

¹⁶Gordon W. Allport, Pattern and Growth in Personality, p. 194.

in the attitudes held by groups, and that these differences have been and are being modified by social situations encountered by cultural groups.

There is some evidence that attitudes differ among classes as well as among cultural or ethnic groups. Wylie, in her study of children's estimates of their school work ability, reports that,

1. White girls make more modest estimates than do white boys.
2. Negroes make more modest estimates than do whites.
3. Lower socio-economic levels make more modest estimates than higher.¹⁷

Since most Indians live at a low economic level, it appears reasonable to expect that they would have many of the outlooks and attitudes of the lower socio-economic groups. Hyman reports the following as characteristic of lower classes:

1. Lower class individuals don't want as much success, know they couldn't get it even if they wanted it, and don't want what might help them to get success.
2. Lower class individuals emphasize education less than others.
3. They emphasize money over congeniality to person in their life's work.
4. They are less willing to risk for gain.
5. They are less likely to desire a profession over skilled work.
6. They do not aspire to as high a salary increase as do upper groups.

¹⁷Ruth C. Wylie, "Children's Estimates of Their Schoolwork Ability as a Function of Sex, Race, and Socio-economic Level," Journal of Personality, XXXI (June, 1963), pp. 202-224.

7. They believe less in man's opportunity to rise in the world.
8. They tend to shift from the advancement to the consumption sphere.¹⁸

Knupfer lists the following items as characteristic of the lower socio-economic groups:

1. They have limited psychological horizons.
2. They participate in fewer organized activities.
3. They have fewer interests.
4. They have fewer interpersonal relationships.
5. They are inclined to say, "I never chum with anyone, it's dangerous."
6. They show more naiveté and credulity.
7. They are unequipped to withstand suggestion.
8. They are less alert to what goes on about them.
9. They are more submissive than others.
10. They are more dissatisfied than other classes.
11. They have a lower level of aspiration.¹⁹

Certain personality characteristics are apt to be found more frequently among certain socio-economic groups. Some, perhaps many, Indian youth, especially from reservations near non-Indian communities,

¹⁸Herbert Hyman, "The Value System of Different Classes," Class, Status, and Power, Reinhard Bendix et al., (ed.) (New York: The MacMillan Company, 1953), pp. 426-442.

¹⁹Genevieve Knupfer, "Portrait of the Underdog," Class, Status, and Power, Reinhard Bendix et al., (ed.) (New York: The MacMillan Company, 1953), pp. 255-263.

may have some feeling of inferiority associated with their poorer homes, poorer economic level, lack of English facility, and the attitude of non-Indians toward them.²⁰ Morris Rosenberg lists the following as being characteristic of low self-esteem persons:

1. They are uninterested in public affairs.
2. They are not likely to say that they are interested in political matters.
3. They are not likely to say that they follow the national and international news.
4. They are not likely to say that they discuss public affairs frequently.
5. They are not likely to say that they are asked for their views on public affairs.
6. They are likely to say that they are deeply disturbed if someone laughs at them for their political opinions.
7. They are likely to say that they prefer to say nothing at all than to say something that will make a bad impression.
8. They are likely to avoid expressing opinions that will make people angry with them.
9. They fear scorn, hostility, and the ridicule of others.²¹

Anisfeld has found significant correlations among attitudes of low self-esteem, intolerance, ethnocentricity, and authoritarianism

²⁰Simpson, op. cit., p. 217; Gordon W. Allport, The Nature Of Prejudice, p. 142ff.

²¹Morris Rosenberg, "Self-Esteem and Concern with Public Affairs," Public Opinion Quarterly, XXVI, No. 2, (Summer, 1962), pp. 183-202.

among Jewish youth.²² The present study will explore the similarities and differences among groups of Indian and non-Indian students regarding feelings of self-esteem and regarding lower socio-economic outlook. However, the present study does not test correlations among instrument items.

III. STUDIES OF ATTITUDES HELD BY INDIANS

The literature on differences in attitudes between Indian and non-Indian groups in Canada is rather limited. Time and place are restrictive factors regarding attitudes, outlooks, and values held by Indian groups. It is rather unlikely that attitudes which exist today are typical of those which existed a century ago or which will exist in the future. The process of adopting the attitudes of the major culture which is taking place would appear to ensure, in varying degrees in various places, considerable change in attitudes among Indian groups. Statements of attitudes existing at some other time may not have much relevance at the present.

Likewise, it is known that all early Indian cultures were not alike. Probably as much diversity existed among groups or tribes as exists among some other national groups. It is not possible then to speak of the Indian culture as a unity in the past or present.

²²Moshe Anisfeld et al., "The Structure and Dynamics of the Ethnic Attitudes of Jewish Adolescents," Journal of Abnormal and Social Psychology LXVI (January, 1963), pp. 31-36.

The literature reviewed here, in consideration of the above limitations, will be primarily limited to the culture of the Ojibway Indian of northern Ontario. Some reports of other areas or groups will, however, be included when the concepts involved appear pertinent to the research topic. Of particular interest also will be studies which theorize on the effects of the acculturation process as it has or is changing the Indian culture.

Chance, an early writer of the Sault Ste. Marie area, commented on the Indian desire for education and religious instruction. She further mentioned that the Indians were honest and truthful, but on occasion they took the attitude toward herself and her husband, a missionary, that if the mission couple loved them they would give them money. Also she mentioned the Indian ability to enjoy their ease" . . . with that complete and happy abandonment so characteristic of their race."²³

The character of the Indians is given positive mention by various early authors. One writer commented that at first the Indian was considered good but later as he refused "progress" he became looked on as an enemy of civilization.²⁴ Personal experience indicates that there exist, in isolated settlements of Ontario, Indians who are noted for

²³Chance, Mrs., Our Work Among The Indians (London, Ontario: Heal and Fleming, N.d.), passim.

²⁴Harold E. Fey and D'Arcy McNickle, Indians and Other Americans (New York: Harper and Brothers, 1959), p. 34.

for their honesty. Missionaries tell of leaving their dwellings stocked with provisions in some communities for months without locking the door. Upon their return all is as they left it. Or if anything has been taken or used, an equal quantity is returned. Other Indians in less isolated circumstances have not always maintained these standards.

The gradual breakdown of the Indians' own standards and beliefs and the loss of their values without full acceptance of the major cultures' norms has apparently created in many cases a virtual collapse of standards. In the figurative language of one writer:

A people whose cup is broken is a shattered people unless they can fashion a new cup. For such people life loses meaning. Their motivation for work, effort, and living a full life is gone. They may lapse into inert laziness, or seek an escape into drunkenness. Poverty in goods and poverty in spirit and soul are the consequences. The result is a shameful human waste.²⁵

Experience would indicate that there exist today in Canada Indian people who retain their cup unbroken; Indian people whose cup is broken; and Indian people who have successfully fashioned a new cup of living.

Regarding earlier times or the more isolated present day Indian, Fey and McNickle suggest that the following cultural differences exist between the Indian and non-Indian:²⁶

1. Whites are moving, pushing; Indians are static.

²⁵Indian and Eskimo Welfare Commission, Residential Education for Indian Acculturation (Ottawa: The Commission, 1958), p. 48; Ruth Benedict, Patterns of Culture (Boston: Houghton-Mifflin Company, 1960), p. 21.

²⁶Fey and McNickle, op. cit., pp. 32-193.

2. The Indians think of themselves as powerless to act on their own.
3. Indians have a deep-rooted distrust of whites.
4. The piling up of material means is not a first consideration.
5. The piling up of bulwarks against the future is not a major consideration.
6. Indians think it is wrong for one man to boss another.
7. The urge to retain tribal identity is strong.

Levasseur contrasts Indians and non-Indians in two major aspects.²⁷

Central to his first aspect is the concept of sharing; the second is a concept of nature which gives primary importance to feeling. To the general concept of sharing are related more specific concepts such as the Indian not having a concept of private property. The Indian concept of borrowing thus becomes one of using something until someone else's need is greater. Similarly, there is no trading and no need for valuating items. Prestige rests on one's ability to provide for the needs of the group, and no idea of shame or sense of deprivation accompany the act of acceptance.

The other major aspect of feeling has its associated attitudes. The Indian feels he must learn to live in harmony with nature since he is unable to master it. As a result planning is meaningless, desires of the moment are followed, there are no long-term considerations. There is a general attitude of "My environment is stronger than I" which to

²⁷ Leon Levasseur, O. M. I. "Some Differences Between Canada's Indians and Her More Recent Settlers" (Toronto: Indian-Eskimo Association, undated pamphlet).

the white man appears as apathy. Also there exists an attitude of approximation rather than of certainty so that rather than definite expressions or commitments the Indian will respond with "maybe" or perhaps with, "That's for sure, maybe."

Reifel describes the four most important ways in which the attitudes of Indians may differ from others.²⁸ Originally the Indians were, and in varying degrees still are, oriented to the present rather than to the future. Time, as measured by the clock and calendar, was not important in the Indian way of life. Saving was, and apparently to some degree still is, incomprehensible to a people for whom the necessities for living were nearly as free as the air. Habituation to work, especially among the men, was not part of the social system.

Dunning in his study of the Ojibway of Pekangikum, in the Sioux Lookout region of Ontario, provides considerable information on Ojibway life and attitudes.²⁹ He mentions their early cooperation with explorers and fur traders, their law abiding characteristics, their close tie with the band, their rejection of outside influences, their concept of communally held land, and their feeling of superiority to whites in all but political and economic matters.

Family relationships are characterized by the wife's role of

²⁸Ben Reifel, "To Be or To Become," (Toronto: Indian-Eskimo Association, undated pamphlet).

²⁹R. W. Dunning, Social and Economic Change Among the Northern Ojibwa (Toronto: University of Toronto Press, 1959), passim.

submission, her general low status, and her role of service to her sons. The father apparently has sufficient status so that mild teasing and laughing are sufficient to discipline the children. The mother exerts little or no discipline. The boys are of markedly higher status than the girls and brother-sister relationships are marked by reserve. Though a relationship of warmth and solidarity exists between sisters, the strongest social bond in the society is between brothers.

Dunning mentions three other items of particular interest to this study. Pensioners and others who receive regular pensions, and this includes those receiving family allowances, usually spend the full amount of the cheque before receiving it. This is objective evidence of the lack of storing or saving for the future which has been previously mentioned as a characteristic. This practice is still fairly common on Indian reservations throughout northern Ontario.

Second, he indicates that social norms in Pekangekum Ojibway society are mainly those of kinship-obligation relations, but goes on to indicate that the society is losing its norms and that, "Only a generalized sense of good conduct reinforced by gossip remains of the old system of social sanctions."³⁰

He also mentions the strong group feeling which shows itself in a desire to remain within the group, to reject outside influences from people who have not achieved status with the Indians, and to reject

³⁰Ibid., p. 186.

strangers coming into the community. These evidences of ethnocentrism can be observed in varying degrees on a number of local reservations.

Landes, in her study of the Ojibway in southwest Ontario, comments at length on the independent, individualistic nature of their life. According to her, each man hunts for himself, owns privately his hunting grounds, owns privately his winter fishing places, and fishes individually. His hunting or fishing products may then be turned over to his wife who then owns them to dispose of as she pleases.³¹

Thus the Ojibwa phrase an objectively cooperative economy in the most individualistic terms. The man hunts alone on his isolated trails; the wife works alone in the wigwam, with the occasional assistance of her children or elderly mother; and they exchange the products of their work.³²

This individualism exists in a society in which there is little cooperation or competition. Though working close to one another in setting out nets, picking berries, or at other tasks, each works individually. Also this creates a "village" situation which is not ". . . united by any formal structure."³³

Politically and economically the Ojibwa are an atomistic society. Functionally, the household is the irreducible unit; but in the cultural thought, the individual person is the unit.³⁴

³¹Ruth Landes, "The Ojibwa of Canada" in Margaret Mead (ed.), Cooperation and Competition Among Primitive Peoples (Boston: Beacon Press, 1961), pp. 87-91.

³²Ibid., p. 91.

³³Landes, op. cit., p. 102.

³⁴Ibid.

Regarding relationships with and attitudes toward others, the author indicates that there is hostility toward those of different language, between local Ojibway groups, and of one household toward another.³⁵ This hostility expresses itself in personal self-consciousness based on doubts or sensitiveness regarding a person's self-esteem. This self-consciousness is more marked among the men than the women because the women are not as self-esteem sensitive.³⁶

The aforementioned attitudes and social norms provide some indication of the way an Indian society may differ from the non-Indian society. However, Indian cultural differences have been modified in most areas, to some extent, by the influence of the surrounding or adjoining culture. The reservation system and the frequent isolation of Indian communities may have served to partially preserve the Indian culture.

A number of studies have been carried out in an effort to show some likenesses or differences when the Indian is compared with the non-Indian. A generalized statement of relationships is given by The Indian-Eskimo Association who state,

Whenever 'perimeter barriers' are set up to isolate one human group from another and surrounding group that is not structurally deterred from normal developmental change, the former group may fall into a position of self-pity or abject dependency or resentment or excessive expectations of support from the surrounding

³⁵Ibid.

³⁶Ibid., p. 115.

society or all of these.³⁷

Though it is not the purpose of this thesis to examine Indian and non-Indian relationships, it would seem possible that some of the traits due to victimization elaborated by Allport³⁸ and by Simpson³⁹ may be part of the Indian personality and attitude structure. The most obvious of these attitudes is the distrust noted by Joblin who indicates that,

Any white person must break down a barrier of suspicion and distrust toward himself on the part of the Indian people, before he can hope to accomplish anything on their behalf.⁴⁰

A study was carried out in northern Alberta by Card and others to determine what social factors might be related to the high tuberculosis incidence among Metis.⁴¹ The study also investigated why the Metis remain in their present state and why efforts to raise their status appear futile. The study hypothesized that acculturation is toward the lower classes of Euro-Canadian society, that the youngsters have few

³⁷Indian-Eskimo Association of Canada, Research and The Indians of Canada (Toronto: The Association, 1960), p. 19.

³⁸Gordon W. Allport, The Nature of Prejudice, pp. 138-158.

³⁹Simpson and Yinger, op. cit., pp. 183-258.

⁴⁰Elgie E. M. Joblin, The Education of the Indian of Western Ontario. Bulletin No. 13 Department of Educational Research (Toronto: Ontario College of Education, 1947), p. 68.

⁴¹B. Y. Card, et al., The Metis In Alberta Society (Edmonton: University of Alberta, 1963), pp. 313-354.

chances to learn the elements of the larger culture, that there is inadequate motivation toward and aspiration for goals which will bring success in the larger society, that the Metis views himself unfavourably, and that he lacks adequate knowledge of adult occupational roles.

The results of the study indicated that knowledge of occupational roles was related to parents' occupations. The Metis scored low in comparison to all other groups including a group of treaty Indian residential school children. The treaty Indian children appeared not to differ from the white children in knowledge of occupational roles.

The results of the achievement orientation test indicated that urban high school students scored highest, followed by the urban grade seven and eight pupils. The rural high school pupils and the treaty Indian pupils scored equally well and only slightly below the other two groups. The Metis group scored markedly below all others on this test.

One conclusion of the study was that Metis youth lack successful adult role models among their own group and are not accepted by other groups or adults who would serve as models.⁴² Another author, referring to Negro youth in the United States, indicates that it is difficult for the Negro boy to develop strong work motivation in the absence of an adequate adult male model.⁴³ Probably the reservation Indian youth experience similar difficulties.

Another study, based in part on the Metis study mentioned previously,

⁴²Ibid., p. 348.

⁴³Simpson, op. cit., p. 521.

involved students in an area within two hundred miles of Edmonton.⁴⁴

A number of Indian youth were included in this study as were a number of Metis youth. A main finding was that the students' achievement orientation and level of aspiration are highly and directly related to the social class position as determined by the parents' occupations. The study found religion, ethnicity, and residence location (rural, urban) to be relatively unimportant variables compared with social class position. The Indian and Metis youth were found to be low in achievement orientation and low in level of aspiration. The finding was typical of lower socio-economic class students generally.

Knill carried out a study of youth in Northern Saskatchewan.⁴⁵

He indicated that:

1. Upgrading of the Indian and Metis is both a social and economic problem.
2. The key fact is the interaction of two different social systems with the consequent cultural gap.
3. There is a noticeable social class emerging among different races in Northern Saskatchewan.
4. Among the Indian and Metis there is a pattern of hard core dependency, delinquency, and apathy.
5. Adverse home and community influences have strong impact upon Metis and Indian youth people.

⁴⁴Mary S. Strong, "Social Class and Levels of Aspiration Among Selected Alberta High School Students." unpublished Master's Thesis The University of Alberta, Edmonton, 1963), passim.

⁴⁵W. D. Knill and A. L. Davis, Provincial Education in Northern Saskatchewan (Mimeographed, 1963, Copyright by the authors), passim.

Teachers in this northern area indicated problems of indifference and lack of responsibility among parents and students, lack of incentive to do well, lack of future orientation, and poor work habits. Treaty Indians had a less successful school career than other northern students and the drop-out of Indians was greater than for other students.

Though Indian-Metis job aspirations were somewhat lower than for non-Indians and there appeared to be some ethnic differences in job preferences, northern students were orienting themselves to Canadian ways. The Indian and Metis students appeared to have some dislike for their parental occupations. Also, they indicated that a desire to help others was the reason for indicated career preferences such as teacher, nurse, or priest.

Knill's study found that Indian children are not distinguishable in their attitudes from other children in northern Saskatchewan and that cultural factors are less important than geographic and social location.

Zentner found that supportive and positive behavior on the part of the parents will influence student attitudes in a parallel direction. A major conclusion of his research was that Indian students and their parents were as concerned about post high school education as were non-Indian students and parents.⁴⁶ Attitudes of Indian students toward education will be further explored in the present study.

⁴⁶Henry Zentner, "Parental Behavior and Student Attitudes Towards Further Training Among Indian and Non-Indian Students in Oregon and Alberta" Alberta Journal of Educational Research IX (March, 1963), pp. 22-30.

IV. SUMMARY

This chapter has reviewed the related literature of this attitude study. The possibility of the existence of major attitude continua such as radicalism-conservatism has been discussed. The possibility of a relationship between attitudes of ethnocentrism, conservatism, and intolerance of ambiguity has been noted; however the present study was not designed to test these possible relationships.

The chapter has discussed the limitations of the term race and has indicated the current thinking regarding attitudinal differences among cultural, ethnic, and class groups.

A major portion of the literature reviewed dealt with Indian attitudes and how they differ from the attitudes found in the non-Indian society. Some reference has also been made to the cultural gaps and conflicts which may exist between the Indian and non-Indian cultures and some of the consequences of the cultural conflicts.

Further chapters of this study will endeavour to objectively document, on a statistical basis, the similarities and differences between responses elicited by the instrument items for various student groups.

CHAPTER III

INTERPRETATION OF GENERAL ATTITUDE RESULTS

This chapter of the study reports the results and provides some interpretation of the results for statements one to twelve and twenty-three to twenty-six of the questionnaire. The tables of the chapter indicate the frequency distribution of subjects by groups who agreed or disagreed with each of the statements, and the groups who were significantly different from other groups in their responses to the statements.

I. TENDER-TOUGH AND CONSERVATIVE-RADICAL

The first eight items were drawn from the literature, primarily the works of Eysenck, regarding tender-tough and conservative-radical outlook. Of the eight statements used, two were chosen as indicative of a tender-conservative outlook, two as indicative of a tender-radical attitude, two as indicative of a tough-conservative attitude, and two as indicative of a tough-radical attitude.

Tender-conservative Attitude

Statements one and five were included to assess the tender-conservative attitude. These two statements were:

1. We should believe without question all that we are taught by
the Church.

5. Religion offers the best hope of survival in our civilization.

The combined data for all Indian students showed proportionately more agreement with statement one by Indian students than by non-Indian students. The difference was significant beyond the accepted level of confidence. Hypothesis III was supported by this result.

A majority in nearly all groups, except 11BNP, 11GNP, 11BNC, and 9BNC groups, agreed with statement one. (The symbols designating the groups are explained on pages 21 and 22). However, the agreement varied from a bare majority in some groups to unanimous agreement by the 9BIP group.

The response data were tested for differences between groups of the same grade and sex and between groups differing in grade only. The 11GNP group agreed proportionately less than did the 11GIR, 11GNC, or 9GNP group. The first of these results supported hypotheses I and III. Though differences were not hypothesized between non-Indian groups, the second and third results indicate that differences do exist between rural and urban and between grade groups of non-Indian students.

A significantly smaller proportion of the 11BNP group than of the 11BIRP, 11BIC, 11BNC, or 9BNP group agreed with statement one. The first and second results supported hypothesis III but not hypothesis I. Differences between non-Indian groups were again noted. The 9BIP group was significantly more in agreement than was the 9BIC, 9BNP, or 9BNC group. The first result supported hypothesis I. The second and third results supported hypotheses I and III.

In nearly all cases Indian students showed greater agreement with the statement than did non-Indian students. These results may have

reflected the church influences which were prevalent during the school careers of the Indian youngsters. The agreement may have also reflected a tendency to be more accepting and less skeptical in general. The 11GNP and 11BNP groups showed considerable lack of acceptance of the statement. These results may have been associated with the larger Protestant numbers in these two groups. The rather extreme results for the 9BIP group and the consequent significant differences probably were related to the fact that fifteen of these sixteen boys were Roman Catholic. It was noted that the results for the 9BIR group were nearly as extreme. These boys were also Roman Catholic.

There was no significant difference between the total Indian group and the total non-Indian group in responses to statement five. Likewise there were no differences between Indian groups and non-Indian groups which were compared. This lack of difference did not support any of the hypotheses of the study.

The results for statements one and five indicated general support for the tender-conservative attitude as exemplified by these two items. Though the non-Indian students, as a group, did not support the idea of unquestioning belief to the extent which the Indian students did, all groups accepted the importance of religion in the survival of our civilization.

Tender-radical Attitude

Agreement with statements two and six was considered to be indicative of a tender-radical outlook. These two statements were:

2. The death penalty is barbaric and should be abolished.

6. Control by another nation is better than going to war.

Responses to statement two were so diverse that it was difficult to indicate a trend of either agreement or disagreement for all of the groups. Seven groups agreed, ten disagreed, and two were evenly divided. Of the eleven Indian groups, eight disagreed with the statement. Of the eight non-Indian groups, only two disagreed with the statement.

The non-Indian student group agreed significantly more with statement two than did the Indian student group. This result supported hypothesis III. As listed in Table III, group 11GIC agreed more than group 11GNC or group 9GIC. The first result supported hypothesis III but not hypothesis II. The second result did not support hypothesis II. Group 9GIR agreed more than did group 9GIP. Group 9GNP agreed more than group 9GIP or 9GIC. Both results supported hypothesis III. Group 9GNC agreed more than did group 11GNC or 9GIP. The last result supported hypothesis III.

The various group results appeared to have no clear cultural relationships. In agreement with the pattern for the total group, the 9GIC and 9GIP groups exhibited lesser agreement than some non-Indian groups. However, group 11GNC exhibited lesser agreement also which was contrary to the general result. Apparently most youth irrespective of grade, sex, ethnicity, and school factors were rather undecided regarding the wisdom of abolishing the death penalty.

TABLE III

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR STATEMENTS ONE TO EIGHT

Group	STATEMENT NO. 1				STATEMENT NO. 5				STATEMENT NO. 2				STATEMENT NO. 6			
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	No. A	No. D	Groups sig'ly less	No. A	No. D	No. A	No. D	Groups sig'ly less
11GIR	11	2	11GNP	9	4		6	7	7	6		7	6			11GNP
11GIP	4	2		4	2		2	4				2	4			
11GIC	7	6		7	6		10	3			11GNC, 9GIC	3	10			
11GNP	5	17		15	7		11	11				3	19			
11GNC	32	24	11GNP	45	11		20	36				15	41			
9GIR	15	2		15	2		10	7			9GIP	13	4			9GNC, 9GIP, 9GNP
9GIP	10	3		8	5		2	11				3	10			
9GIC	13	3		13	3		6	10				13	3			11GIC, 9GIP, 9GNC
9GNP	16	10	11GNP	19	7		20	6			9GIP, 9GIC	4	22			
9GNC	36	23		45	14		33	25			11GNC, 9GIP	12	46			
11BIRP	4	2	11BNP	6	0		2	4				3	3			11BNP
11BIC	5	2	11BNP	4	3		1	6				2	5			
11BNP	3	19		15	7		8	14				2	20			
11BNC	25	27	11BNP	37	15		26	26				6	46			
9BIR	8	1		8	1		4	5				3	5			
9BIP	16	0	9BIC, 9BNP, 9BNC	13	3		11	5				5	11			
9BIC	14	7		17	4		7	14				8	13			
9BNP	14	11	11BNP	15	9		16	8				6	19			
9BNC	28	29		42	15		30	27				9	47			
Group sig'ly more		Indian		Not significant				Non-Indian					Indian			

TABLE III (continued)

Group	STATEMENT NO. 3			STATEMENT NO. 7			STATEMENT NO. 4			STATEMENT NO. 8		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	8	5	11GIC, 11GNP, 11GNC	5	8		8	5		0	13	
11GIP	1	5		3	3		2	4		1	5	
11GIC	1	12		4	9		7	6		2	11	
11GNP	4	17		8	13		9	13		4	18	
11GNC	7	48		17	39		33	22		2	54	
9GIR	9	8	9GNP	10	7	9GIP	8	6		1	16	
9GIP	4	9		2	11		4	7		1	12	
9GIC	8	8	11GIC, 9GNP	12	4	11GIC, 9GIP	5	11		4	12	
9GNP	3	23		19	6	9GIP	10	15		3	23	
9GNC	16	42		30	29	11GNC, 9GIP	29	26		9	50	
11BIRP	2	4		3	3		3	3		1	5	
11BIC	1	6		2	5		2	5		3	4	
11BNP	3	19		9	13		10	12		4	18	
11BNC	9	43		21	31		26	25		7	44	
9BIR	4	5		3	6		5	3		1	8	
9BIP	7	9		4	12		8	8		4	12	
9BIC	12	9	9BNP, 9BNC	9	12		17	4	11BIC, 9BNC	1	20	
9BNP	4	21		9	16		17	8		2	22	
9BNC	15	42		28	28		26	29		11	45	
Group sig'ly more		Indian			Not significant			Not significant			Not significant	

NOTE: This table indicates that in response to statement three 8 students of the 11GIR group agreed and 5 disagreed. A significantly smaller proportion of the 11GIC, 11GNP, and 11GNC groups than of the 11GIR group agreed with the statement. The total Indian group agreed more than the total non-Indian group (see bottom row). Symbols designating groups are explained on pages 21 and 22.

Responses to statement six were less in agreement. A majority in three Indian groups agreed with the statement while the majority in most other groups disagreed with the statement. The Indian students, as a group, exhibited significantly more agreement than the non-Indian student group. This result supported hypothesis III.

The proportion of the 11GIR group who agreed with the statement was significantly greater than the proportion of the 11GNP group. This result supported hypotheses I and III. A significantly larger proportion of the 9GIR group than of the 9GIP, 9GNP, or 9GNC groups agreed with statement six. These results also supported hypotheses I and III. The 9GIC group showed a larger proportion of agreement than did the 11GIC, 9GIP, or 9GNC groups. The first result supported hypothesis II; however the second result suggested rejection of hypothesis I. The third result again supported hypothesis III. A larger proportion of the 11BIRP boys agreed with this statement than of the 11BNP. This result supported hypotheses I and III.

In all nine comparisons where significant results were obtained, an Indian group registered greater agreement. Though the results cannot be considered conclusive, there appeared to be an indication of greater submissiveness and acceptance of external control by the 11BIRP, 11GIR, 9GIR, and 9GIC groups than by other groups. Though most Indian boy groups showed more (i.e. a larger proportion of) agreement than the non-Indian boy groups, the results were significantly different in only one case and did not strongly support the hypotheses of the study.

Apparently the tender-radical outlook, as defined by these statements, had limited appeal to the subjects of this study though some Indian student groups agreed more with item six than did some non-Indian student groups. The fact that the non-Indian groups agreed significantly more with item two while the Indian group agreed significantly more with item six suggested that the two statements did not, in fact, measure one attitudinal dimension.

Tough-conservative Attitude

Statements three and seven were included to test the tough-conservative outlook toward the world. These statements were:

3. The so-called underdog deserves little sympathy or help from successful people.

7. Most people on relief are living in reasonable comfort.

Nearly all groups disagreed with statement three. The only groups in which a majority agreed were 11GIR, 9GIR, and 9BIC. Generally, those groups disagreeing did so with a considerable majority. This appeared to indicate that the tough-conservative outlook was rather limited among secondary students.

The responses for the total Indian student group were significantly more in agreement with statement three than were the responses of the non-Indian students. As indicated by hypothesis III differences between ethnic groups existed for this item. Similarly, when Indian groups were compared with other Indian and non-Indian groups, six of the eight significant differences between groups showed greater agree-

ment by an Indian group than by a non-Indian group.

The 11GIR group agreed more than the 11GIC, 11GNP, or 11GNC group. These results partially supported hypotheses I and III. Group 9GIR agreed more than did group 9GNP. This result supported hypotheses I and III. Group 9GIC agreed more than group 11GIC or group 9GNP. Hypothesis II was supported in the first instance and hypothesis III in the second. Group 9BIC agreed more than did group 9BNP or group 9BNC. Hypothesis III was supported by these results.

The significantly different results gave some support to the hypothesis that city boarding students, particularly grade eleven students, would exhibit attitudes more like the non-Indian students. Three of the six grade nine Indian student groups, including both city groups, exhibited significant differences. However, only one of the grade eleven Indian student groups, 11GIR, showed a response pattern different from the non-Indian students.

The responses to statement seven were not as clearly for or against as were the responses to statement three. Twelve groups disagreed, four groups agreed, and three groups were evenly divided. There were no significant differences between the responses for the total Indian group compared with the responses for the non-Indian group. When various groups were compared with other groups, differences reached significance in six instances.

The 9GIC group showed significantly more agreement than the 11GIC group. The 9GNC group agreed more than did the 11GNC group. Since in both cases the only major difference between groups was the grade and age

factors, probably the results were associated with the maturation factor and the development of concern for the well-being of others.

The four other significant differences were associated with the 9GIP who agreed less than the 9GIR, 9GIC, 9GNP, or 9GNC groups. Though not significant the 9BIP group also showed little agreement with statement seven. These results appeared to be associated with the unique situation of the 9GIP group and not to be related to the hypotheses of the study. One explanation may be that the reservation school groups were not as aware of what "reasonable comfort" could mean since they did not have the daily contrast before them to serve as a basis for judgment. That is, the explanation may be based on Merton's theory of relative deprivation.¹ The city groups did not have experience with living on welfare. However, the Indian students who commuted daily were faced daily with problems of lunch, clothing, and spending money. Some of these youngsters were from homes where welfare was received and others were from homes where the income was meagre, uncertain, and improvidently administered. These students had the non-Indian group with whom they could compare themselves and the daily experience of perhaps not having the essentials, and certainly not the luxuries, which their non-Indian classmates had.

Tough-radical Attitude

Agreement with statements four and eight was indicative of a

¹Robert K. Merton, Social Theory and Social Structure (Glencoe: The Free Press, 1957), pp. 227-236.

tough-radical attitude toward life. These statements were:

4. Most people believe in evolution.

8. Sunday observance is old fashioned.

In their responses to statement four the groups were about evenly divided. Nine groups agreed with the statement, eight groups disagreed, and two groups were evenly divided. The Indian students as a group did not differ from the non-Indian students in responses.

There were two significant differences between compared groups. The 9BIC group response was significant when compared with the 11BIC group and with the 9BNC group. The 9BIC group agreed with this statement by a large majority while in the two other groups a majority disagreed with the statement. The reasons for the degree of agreement by the 9BIC group were not determined.

There were no significantly different responses to statement eight. A majority in all groups disagreed with the idea that Sunday observance is old fashioned. These responses suggested rejection of hypothesis III.

The responses to statement four and eight did not clearly confirm each other as being related tough-radical attitudes. Though the division of responses was nearly equal for statement four, a large majority of the subjects disagreed with statement eight. These results may, however, give some support to the result which indicated that the tender-conservative attitude was more common. The few significant results did not support hypothesis I or II and tended to suggest rejection of hypothesis III.

Summary

The preceding eight statements indicated that the students generally gave more support to the attitudes termed tender-conservative in this study than to any of the three other general areas examined. There was support for the importance of the church and the things for which it stands in our society. This attitude was most obvious in the results for statements five and eight. All groups agreed with statement five which emphasized the importance of religion. Conversely, all groups disagreed with statement eight which deemphasized the importance of religion or at least of Sunday.

The results of statement three indicated a lesser concern on the part of Indian girls for the underdog while the results for statement six indicated less concern regarding control by another nation.

The eight statements did not clearly differentiate among the groups regarding attitudes. This was most clearly noticed in the responses to the tender-radical and tough-conservative statements. A number of the groups which were significantly more in favor of the tender-radical statements were also significantly more in favor of the tough-conservative statements than were some other groups.

II. AUTHORITARIAN-DEMOCRATIC ATTITUDES

Statements nine to twelve were concerned with the authoritarian-democratic continuum. The statements were as follows:

9. Everyone should have the right to choose his own mate regardless of parents' wishes.

10. Certain places of residence should be restricted to certain types of people.
11. Nobody ever learned anything really important except through suffering.
12. An insult to our honour should always be punished.

Agreement with statement nine was deemed indicative of a democratic outlook. Agreement with statements ten, eleven, and twelve was indicative of a more authoritarian attitude toward society. Eighteen groups responded positively to statement nine. No group agreed with statement ten. Five groups agreed with statement eleven, and three groups agreed with statement twelve. These results indicated that the student group showed more agreement with the democratic statement. The numerical data and significant differences between compared groups are reported in Table IV.

When statement nine response data for the total Indian group were compared with the data for the total non-Indian group, the result showed significantly more agreement by the non-Indian student group. This result supported hypothesis III.

The chi square tests between groups produced six significant differences in responses to statement nine. Group 9GNP showed greater agreement than group 9GIR or group 9GIP. These two differences supported hypotheses I and III. Group 9GNC agreed more than group 9GIR. This result also supported hypotheses I and III. Group 9BIR agreed less than either group 9BNP or group 9BNC. These results also supported hypotheses I and III. Group 9BNP agreed more than group 9BIC which result supported hypotheses

TABLE IV

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR STATEMENTS NINE TO TWELVE

Group	STATEMENT NO. 9				STATEMENT NO. 10				STATEMENT NO. 11				STATEMENT NO. 12			
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A
11GIR	10	3		3	10	11GNP	7	6	11GNP	5	8		5	8		
11GIP	5	1		1	5		3	3		2	4		2	4		
11GIC	9	3		6	7	11GNP	5	7		3	10		3	10		
11GNP	21	1		0	22		2	20		4	18		4	18		
11GNC	46	10		9	47	11GNP	13	43		9	41		9	41		
9GIR	8	9		4	13		14	3	9GIP, 9GIC, 9GNP, 9GNC	10	7	9GNC	10	7	9GNP, 9GNC	
9GIP	8	5		1	12		2	11		7	6		7	6		
9GIC	12	4		6	10		5	11		10	6		10	6		9GNC
9GNP	26	0	9GIR, 9GIP	5	21	11GNP	7	19		6	20		6	20		
9GNC	50	9	9GIR	8	51		17	41		12	45		12	45		
11BIRP	4	2		2	4		2	4		1	4		1	4		
11BIC	7	0		3	4		5	2	11BNP, 11BNC, 9BIC	2	5		2	5		
11BNP	20	2		5	17		3	19		6	16		6	16		
11BNC	47	5		9	43		4	48		15	37		15	37		
9BIR	5	4		4	5		6	3	9BNC	4	5		4	5		
9BIP	12	4		6	9		11	5	9BNP, 9BNC	8	8		8	8		
9BIC	13	8		6	15		7	14		8	13		8	13		
9BNP	24	1	9BIR, 9BIC	6	19		6	19		6	19		6	19		
9BNC	52	5	9BIR	13	44		12	45		17	40		17	40		
Group sig'ly more		Non-Indian			Indian			Indian			Indian			Indian		

II and III.

In all six cases a non-Indian group agreed significantly more with the statement. Apparently the Indian students, particularly reserve students, had not really decided that a young man or woman should be entirely free to select his own mate. Presumably, the idea of an arranged marriage or some modification, such as a need for consultation, was still accepted. This, as hypothesized, appeared to have been more true of the grade nine students than of the grade eleven.

For statement ten the total Indian group agreed significantly more than the total non-Indian group. Statement ten elicited four significantly different responses between groups. In all four cases the significance of the responses depended on the unanimous disagreement expressed by the 11GNP group. This group's response was significantly different from the responses of the 11GIR, 11GIC, 11GNC, and 9GNP groups. The only comparison group from whom the 11GNP was not significantly different was the 11GIP group. This latter group was, of course, composed of Indian girls attending the same schools as the 11GNP group.

The results for statement ten did not support the hypotheses of the study as all groups responded similarly except the 11GNP group. These results indicated general disapproval of this anti-democratic statement by all groups and unanimous disapproval by the 11GNP group. Group 11GNP appeared occasionally to respond with an opinion which was different from the other groups. Though the explanation is not certain, it appeared to be associated with the town and rural environment of these girls, or perhaps with the

larger Protestant number in this group.

The response data for statement eleven indicated that a majority in five Indian groups (11GIR, 9GIR, 11BIC, 9BIR, 9BIP) agreed with the statement. The other groups disagreed with the statement. The responses for all Indian groups when summed and compared with the summed responses for all non-Indian groups showed significantly more agreement by the Indian students. This difference supported the hypothesis of difference between the Indian and non-Indian groups.

The compared results for the various groups of the study achieved significance in eleven instances. The 11GIR group agreed more than the 11GNP group. This result supported hypotheses I and III. Group 9GIR agreed more than groups 9GIP, 9GIC, 9GNP, or 9GNC. These results supported hypothesis I. Group 11BIC showed greater agreement than groups 11BNP, 11BNC, or 9BIC. The first two results tend to support hypothesis III but to reject hypothesis I. The last result was contrary to hypothesis II since the 9BIC group response was more like the non-Indian boys' response than was the response of the 11BIC group. Group 9BIR agreed more than group 9BNC. Group 9BIP agreed more than group 9BNP or 9BNC. In all three cases the results supported hypotheses I and III.

In response to statement eleven, the 11GIR group were divided 7-6 in favor of the statement while the 11GNP group were divided 2-20 in disagreement with the statement. The strong disagreement expressed by the 11GNP group appeared to be the cause for the significant result.

The 9GIR group were significantly more in agreement with statement eleven than were any of the other grade nine girl groups. This group

exemplified a trend among the Indian students to lean toward a more authoritarian view of life than did the non-Indian groups. This tendency again appeared in the 11BIC, 9BIR and 9BIP groups; however, the 9BIC group and some of the provincial or city Indian girl groups' responses were quite similar to the responses of the non-Indian groups.

The response data for item twelve showed a majority in groups 9GIR, 9GIP, and 9GIC agreeing with the statement. All other groups showed majority disagreement or were evenly divided. The comparison of the total Indian student group with the total non-Indian student group showed significantly greater agreement by the Indian students.

The result data for the nineteen student groups reached significance in four cases. The 9GIR group agreed more than group 9GNP or group 9GNC. Both results supported all three hypotheses. Group 9GIC also agreed more than group 9GNP or group 9GNC. These results supported hypotheses II and III but did not support hypothesis I.

Once again the 9GIR group were more authoritarian in attitude than were the non-Indian groups. This was also true of the 9GIC group. Though the results were not significant, the 9GIP group also showed agreement with this statement. Similarly, the grade nine Indian boy groups showed more, though not significantly so, agreement with this statement than did the non-Indian grade nine boys.

These results, though not conclusive, indicated a less democratic attitude, as exemplified by these four statements, among the Indian students than among the non-Indian groups. This attitude was consistently shown by the 9GIR group but appeared among some of the other groups in

various responses.

III. INTOLERANCE OR TOLERANCE OF AMBIGUITY

Statements twenty-three to twenty-six were used to test students' tolerance or intolerance toward ambiguous situations. As amplified by Budner,² persons who are intolerant of ambiguity are generally more conventional, cautious, and less individualistic. They tend to be more religious, to attend church, to be more dogmatic, and less wondering. They approve of censorship and are authoritarian in outlook. They show more submission to parents and greater idealization of parents than do persons who do not perceive ambiguous situations as a source of threat. Table V provides the response data and significant results for the four statements which were:

23. A good job is one where what is to be done and how it is to be done are always clear.
24. I would like to live in a foreign country for a while.
25. Often the most interesting people are those who don't mind being different and original.
26. What we are used to is always preferable to what is unfamiliar.

Comparisons between the responses for the Indian group and the non-Indian group showed that a significantly larger proportion of the

²Stanley Budner, "Intolerance of Ambiguity as a Personality Variable," Journal of Personality, XXX, No. 1 (March, 1962), p. 29ff.

TABLE V

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR STATEMENTS TWENTY-THREE TO TWENTY-SIX

Group	STATEMENT NO. 23			STATEMENT NO. 24			STATEMENT NO. 25			STATEMENT NO. 26		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	9	4		9	4		12	1		10	2	
11GIP	5	1		5	1		6	0		5	1	
11GIC	7	5		11	1		13	0		7	5	
11GNP	7	14		21	1		21	1		15	7	
11GNC	30	26		46	10		53	3		39	17	
9GIR	17	0	11GIR, 9GIP 9GNC	7	9		15	2		8	5	
9GIP	7	6		10	3		12	1		7	6	
9GIC	15	1	9GIP, 9GNC	10	6		14	2		11	5	
9GNP	20	6	11GNP	24	2	9GIR, 9GIC 9GIR, 9GIC	24	2		18	8	
9GNC	31	28		50	9		59	0	9GIR, 9GIC	36	23	
11BIRP	6	0	11BNP	5	1		6	0		5	1	
11BIC	5	2		6	1		5	2		5	2	
11BNP	8	14		16	6		21	1		13	9	
11BNC	33	19		41	11		52	0	11BIC	31	21	
9BIR	7	2		4	5		8	1		3	6	
9BIP	14	2		5	11		14	2		9	7	
9BIC	19	2		10	11		18	3		8	13	
9BNP	15	10		13	12		23	2		12	13	
9BNC	35	22		41	16	9BIP	53	4		30	26	
Group sig'ly more	Indian			Non-Indian			Non-Indian			Not significant		

Indian students agreed with statement twenty-three while a significantly larger proportion of the non-Indian students agreed with statements twenty-four and twenty-five. Compared results for statement twenty-six did not reach significance. These results suggested that Indian students were less tolerant of ambiguity than were non-Indian students.

A majority of all groups, except 11GNP and 11BNP, agreed with statement twenty-three, thus indicating intolerance of ambiguity. Significance was reached in seven comparisons. Group 9GIR agreed more than did groups 11GIR, 9GIP, or 9GNC. The first results supported hypothesis II. The second result was contrary to hypothesis I. The third result supported hypothesis III. Group 9GIC agreed more than did group 9GIP or group 9GNC. The first result did not support hypothesis I. The second result supported hypothesis III, but not hypothesis I. Group 9GNP agreed more than group 11GNP. Group 11BIRP agreed more than group 11BNP. This result supported hypotheses I and III.

Though Indian boys showed proportionately greater agreement than the non-Indian boy groups, there was only one significantly different result for the boy groups in response to item twenty-three. The response data and the significant results suggested some lesser tolerance for ambiguous situations by two grade nine Indian girl groups, one Indian boy group, and by one grade nine non-Indian girl group.

Agreement with statement twenty-four was considered indicative of tolerance of ambiguity. The statement was supported by a majority in all non-Indian groups and by seven of eleven Indian groups. Significance was achieved in six instances. Groups 9GNP and 9GNC supported the state-

ment more than did groups 9GIR and 9GIC. These results supported hypotheses II and III but not hypothesis I. Group 9BNC agreed more than did group 9BIP. This result supported hypothesis III.

The various data indicated less tolerance for ambiguity by the 9GIR, 9GIC, and 9BIP groups than by some non-Indian groups. These results agreed to some extent with the results for statement twenty-three.

Agreement with statement twenty-five was indicative of tolerance of ambiguity. This statement was supported by a large majority in all groups. However, significance was reached in three cases. Group 9GNC was more in agreement than was group 9GIR or group 9GIC. These results were in agreement with hypothesis III. Group 11BNC showed greater agreement than group 11BIC. This result also agreed with hypothesis III but not with hypotheses I and II.

Again it was noted that in all three cases an Indian student group showed lesser tolerance of ambiguity than did a non-Indian group. These results further confirmed the findings for statements twenty-three and twenty-four.

Statement twenty-six was supported by all groups except 9BIR, 9BIC, and 9BNP. However, the majority was not as large as it was for statement twenty-five. There were no significantly different results between compared groups for this statement. Most students apparently preferred the familiar to the unknown or ambiguous.

The statements did not entirely differentiate among the groups regarding their reaction to ambiguity. There was agreement with items twenty-four and twenty-five which were indicative of tolerance, but there

was also agreement with items twenty-three and twenty-six which were indicative of intolerance toward ambiguous situations. However, the significant responses indicated more intolerance of ambiguity by the 9GIR and 9GIC groups than was shown by some other groups. The results for item twenty-four showed more tolerance by the 9GNP and 9GNC groups than was shown by some of the Indian groups. The results of statement twenty-five indicated greater tolerance by the 9GNC and 11BNC groups than by some Indian groups.

IV. SUMMARY

This chapter has surveyed the general attitude areas of conservative-radical, tender-tough, authoritarian-democratic, and the more specific attitude of tolerance-intolerance toward ambiguous situations. A larger majority of the subjects agreed with the statements termed tender-conservative than with any of the tough or radical statements. The total Indian group agreed significantly more with statements one, six, and three. Statements one and six contained tender elements while statements one and three contained conservative elements. The total non-Indian group showed greater agreement with statement two which was defined as a tender-radical statement.

Of nearly four hundred comparisons made between groups, for statements one to eight, forty-one comparisons were sufficiently different to be statistically significant at the accepted level. Generally the hypothesis of differences between ethnic groups was not strongly supported by these results.

The results for statements nine to twelve indicated greater agreement with the democratic attitude by the non-Indian students and greater agreement with the authoritarian statements by the Indian students. Twenty-six out of two hundred comparisons were statistically significant. Of the twenty-six results which achieved significance, twenty-one indicated a less democratic or more authoritarian response pattern by Indian students than by non-Indian students. The remaining five significantly different results were between Indian groups or non-Indian groups. In no case, however, was a non-Indian group response significantly more authoritarian or less democratic than the response pattern of an Indian group.

Though the hypotheses of the study were not firmly supported by the results for statements nine to twelve, there was some evidence of a more authoritarian attitude on the part of Indian students generally and on the part of grade nine Indian students resident on reservations particularly.

The non-Indian students showed greater tolerance for ambiguity than did the Indian students. Of the fifteen significant results, ten indicated lesser tolerance by an Indian group than by a non-Indian group. Once again, in no case did a non-Indian group show lesser tolerance than an Indian group. Fifteen significant differences, out of one hundred and eighty-four tests of significance, are not numerically large; however, the pattern of differences indicates some support for hypothesis III of the study. Also the significantly different comparisons usually involved

group 9GIR, 9GIC, or 9BIP. These results supported hypotheses I and II of the study to some extent.

Other research has suggested that a relationship may exist among conservative, authoritarian, and intolerant attitudes. However, it was beyond the scope of the present research study to test for these relationships. Further research would be required to document any possible relationships between or among attitudes examined in this section of the study.

CHAPTER IV

VALUES, ESTEEM, AND OPTIMISM

This chapter of the study presents and interprets statements thirteen to twenty-two of the questionnaire. These ten statements were used to test a number of attitudes which the literature indicated had relationships to cultural or social class level. Tables of the chapter indicate the frequency distribution of subjects who agreed or disagreed with each of these statements and the significantly different responses obtained.

I. VALUE ORIENTATION

Statements thirteen to eighteen were used to determine the achievement value orientations of students. The original questionnaire was designed by Bernard C. Rosen¹ to test the respondents' orientation regarding an active-passive outlook, willingness to plan one's future, and willingness to leave the family. Statements thirteen and fourteen tested the active-passive outlook. Statements fifteen and sixteen tested the present-future orientation. Statements seventeen and eighteen tested the individualistic-collectivistic orientation to society.

Active-passive Orientation

The two statements designed to elicit responses indicating an

¹Bernard C. Rosen, "The Achievement Syndrome: A Psycho-cultural Dimension of Social Stratification," American Sociological Review, XXI, (April, 1956), pp. 203-211.

activistic or passivistic attitude toward life were each supported by a significantly larger proportion of the total Indian student group than of the non-Indian student group. This indicated a more passivistic attitude on the part of the Indian students. The statements were:

13. All I want out of life in the way of a career is a
secure, not too difficult job, with enough pay to
afford a nice car and eventually a home of my own.
14. When a man is born, the success he is going to have is
already determined, so he might just as well accept
it and not fight against it.

Group responses to statement thirteen did not generally provide a result in which a large majority of any group either agreed or disagreed with the statement. However, most Indian groups indicated that more than half of the group number agreed with the statement. The majority in each non-Indian group disagreed with the statement. The significantly different responses are noted in Table VI.

The compared group results indicated that the 9BIP group were more passivistic in orientation than were the 9BIC, 9BNP, and 9BNC groups. These results support hypotheses I and III of the study. The 9BIC group had spent a good deal of their life away from the reserve environment and the Indian community; however, the 9BIP group had lived and were living in an Indian community.. Though not significant, it was noteworthy that the only Indian groups who disagreed with this statement were the 11GIC, the 11BIC, and the 9BIC groups.

Since all groups except 9BIP disagreed with statement fourteen, the

TABLE VI

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR STATEMENTS THIRTEEN TO EIGHTEEN

Group	STATEMENT NO. 13		STATEMENT NO. 14		STATEMENT NO. 15	
	No. A	No. D	No. A	No. D	No. A	No. D
11GIR	7	6	3	10	6	7
11GIP	4	2	2	4	3	3
11GIC	5	8	2	11	3	10
11GNP	8	14	1	21	1	21
11GNC	18	38	1	55	6	50
9GIR	9	8	7	10	8	9
9GIP	7	6	2	11	3	10
9GIC	11	5	5	11	6	10
9GNP	9	17	2	24	3	23
9GNC	20	39	6	53	8	51
11BIRP	5	1	2	4	1	5
11BIC	3	4	1	6	2	5
11BNP	9	13	3	19	5	17
11BNC	24	28	1	51	3	49
9BIR	7	2	4	5	4	5
9BIP	14	2	8	8	3	13
						9BNC
9BIC	10	11	5	16	2	19
9BNP	12	13	3	22	5	20
9BNC	22	35	3	53	5	52
Group sig'ly more				Indian		Indian

TABLE VI (continued)

Group	STATEMENT NO. 16			STATEMENT NO. 17			STATEMENT NO. 18		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	13	0		4	9		9	4	
11GIP	5	1		0	6		6	0	11GNP, 11GNC
11GIC	12	1		0	12		8	5	
11GNP	20	2		0	22		7	15	
11GNC	51	4		0	56		27	29	
9GIR	17	0		3	14		13	4	
9GIP	10	3		0	13		8	5	
9GIC	16	0		3	13		6	10	
9GNP	23	3		0	26		13	13	
9GNC	52	7		4	55		37	21	
11BIRP	6	0		0	6		5	1	
11BIC	5	2		1	6		6	1	
11BNP	20	2		2	20		12	10	
11BNC	40	12		4	48		30	22	
9BIR	8	1		2	7		8	1	
9BIP	16	0		1	15		15	1	
9BIC	20	1		3	18		15	6	
9BNP	18	7		0	25		15	9	
9BNC	50	6		3	54		42	15	
Group sig'ly more			Not significant			Indian			Indian

significant results reflected a lesser proportion of disagreement by some of the Indian reservation students. The 11GIR and 11GIP groups agreed significantly more than the 11GNC group. These results supported hypotheses I and III. The 9GIR group agreed significantly more than the 9GNP or 9GNC group. These results supported hypotheses I and III. Group 9BIC agreed more than group 9BNC. This result supported hypotheses I and III. Group 9BIP agreed more than group 9BNP or group 9BNC. These results supported hypotheses I and III also. The various results suggested that a more passivistic orientation existed among the reservation students than existed among some non-Indian student groups.

Present-future Orientation

The statements designed to test present-future orientation were agreed with significantly more by the Indian students in the first case and showed no significant difference in the second when total groups were compared. The two statements were:

15. Planning only makes a person unhappy since your plans
hardly ever work out anyway.

16. Education and learning are more important in determining a
person's happiness than money and what it will buy.

All groups but one, which was evenly divided, disagreed with statement fifteen which appeared to be a rather strong statement of lack of faith in planning. However, the fraction disagreeing varied considerably among the groups and led to a number of significant differences. These are given in Table VI. The 11GIR and 11GIP groups both showed a

significantly greater proportion of agreement with statement fifteen than did the 11GNP or 11GNC group. These four results supported hypotheses I and III. Group 9GIR agreed more than group 9GNP or 9GNC. These results supported hypotheses I and III. Group 9BIR agreed more than group 9BNC thus supporting hypotheses I and III.

The results indicated that a number of the Indian reservation girl groups and one of the Indian reservation boy groups had less faith in the value of planning than did some of the non-Indian groups with whom they were compared. The present time outlook of the Indians, with less regard for tomorrow or some other future time, is apparently demonstrated by this item. The Indian city groups did not, however, exhibit this attitude to the extent that groups resident on reservations did.

A majority in all groups agreed with statement sixteen. The data are given in Table VI. The agreement was so consistent that there were no significant differences between compared responses. The hypotheses were not supported by these results. Obviously there is support for education, but it may be erroneous to interpret this as a general attitude of concern for the future. The groups in which only a small number agreed with the values of planning, nevertheless, showed a large majority of agreement regarding the values of an education.

Collectivistic-individualistic Attitude

The two statements which were used to test the collectivistic-individualistic attitude were both supported significantly more by the total group of Indian students than by the non-Indian students. The

statements were:

17. When the time comes for a boy to take a job, he should stay near his parents even if it means giving up a good job.
18. The best kind of job is one where you are part of an organization all working together, even if you don't get individual credit.

All groups disagreed with statement seventeen which emphasizes family solidarity and communality above economic considerations. There were no significant differences between compared group responses as indicated in Table VI. These results failed to support the hypotheses of the study.

The responses to statement eighteen were rather irregular. Fifteen groups supported the statement, three were opposed, and one was tied. The 11GIP group unanimously agreed with the statement and was significantly more in favor of the statement than was group 11GNP or group 11GNC. These results supported hypotheses I and III of the study.

The results for these two statements indicated that there was some difference between Indian and non-Indian students in respect to the individualistic-collectivistic dimension. The total Indian group agreed more than the total non-Indian group. Also the 11GIP group exhibited a more collectivistic attitude than their non-Indian counterparts. The results were indicative of an outlook which deemphasized achievement and emphasized family attachment. The lack of more significant differences between various groups of the study appeared to be an indication of lack of power of the test and lack of extreme differences between compared groups.

II. SELF-ESTEEM

Statements nineteen and twenty were used to test the self-esteem of subjects of the study. The total Indian group did not differ significantly from the total non-Indian group in their responses to these items. The statements were:

19. I often prefer to say nothing at all than to say something that may make a bad impression.

20. I am not upset if someone laughs at me for my opinion.

Agreement with statement nineteen was indicative of a lack of self-esteem. Conversely, agreement with statement twenty was indicative of presence of self-esteem. All groups agreed with statement nineteen. However the various groups also generally agreed with statement twenty.

The subjects apparently preferred silence to making a bad impression but were generally not upset by the possibility of someone laughing at their opinion. Likely the connotations of the words "upset" and "someone" made statement twenty acceptable since to be upset is a rather strong reaction to the laughter of another person.

The significantly different responses which were obtained for statement nineteen for the various groups of the study are listed in Table VII. Group 11GNC agreed more than group 11GNP. Group 9GIR agreed more than group 9GIP or 9GNP thus in part supporting hypothesis III. Group 9GIC agreed more than group 11GIC, 9GIP, 9GNP, or 9GNC. These results gave some support to hypotheses II and III but not hypothesis I.

The results for the 9GIC group showed them to be less outspoken

TABLE VII

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR
STATEMENTS NINETEEN AND TWENTY

Group	STATEMENT NO. 19			STATEMENT NO. 20		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	11	2		4	9	
11GIP	5	1		4	2	
11GIC	8	5		7	6	
11GNP	13	9		11	11	
11GNC	48	8	11GNP	30	26	
9GIR	16	1	9GIP, 9GNP	13	4	11GIR
9GIP	8	5		8	5	
9GIC	16	0	11GIC, 9GIP 9GNP, 9GNC	13	3	
9GNP	18	8		22	4	11GNP
9GNC	47	11		47	12	11GNC
11BIRP	3	2		4	1	
11BIC	5	2		5	2	
11BNP	12	10		14	8	
11BNC	38	14		34	18	
9BIR	6	3		6	3	
9BIP	15	1		14	2	
9BIC	13	8		17	4	
9BNP	23	2	11BNP, 9BIC	16	9	
9BNC	47	8		39	17	
Group sig'ly more	Not significant			Not significant		

than any of the other groups with whom they were compared except 9GIR. These two groups exhibited almost unanimous agreement with the statement. Probably the 9GIR groups lesser willingness to speak out was associated with the lack of status of the young Indian girl on a reservation. The 9GIC group were equally reticent. In addition to the status factor there probably were factors associated with the newness of boarding homes which influenced their responses. The first experience of a boarding home would leave the girls somewhat unsure of themselves. The additional factor of the newness of the city secondary schools may have had an influence also. However, this reticence seemed to disappear with experience as the 11GIC did not exhibit it to any degree.

Statement nineteen elicited a larger proportion of agreement by the 9BNP group than by the 11BNP or 9BIC group. The second result supported hypothesis III but not hypothesis I. The 9BIC group seemed to feel less concern than some groups of the study regarding the impression they might make. This was opposite to the response pattern of their female counterparts, group 9GIC.

As indicated in Table VII, three significantly different results were obtained for statement twenty. The 9GIR group agreed more than the 11GIR group. The 9GNP group agreed more than group 11GNP. Group 9GNC agreed more than group 11GNC. These results were apparently not associated with ethnic origin, home location, or type of school. However, there was an indication that some grade nine girl groups were less concerned than were their grade eleven counterparts. Perhaps this was due to an increased awareness of others on the part of the older girls and

an increased desire for acceptance and approval on their part.

III. OPTIMISM-PESSIMISM

Statements twenty-one and twenty-two were selected to test the students' optimism or pessimism. The optimistic person would generally have a good opinion of others while the pessimistic would have a negative opinion of the motives and actions of others. The total Indian student group showed significantly more agreement with both statements than did the non-Indian group. The statements were as follows:

21. Few students in this school would cheat on their school work.

22. The world is a hazardous place in which men are basically evil and dangerous.

The responses to item twenty-one, which are tabulated in Table VIII, showed that a majority of every non-Indian group but one disagreed with the statement while nine of the eleven Indian groups agreed with the statement. Apparently the Indian students had comparatively greater faith in the honesty of their classmates than the non-Indian students.

The 11GNC group showed significantly more pessimism than did the 11GIC, 11GNP, and 9GNC groups. Presumably this pessimistic outlook was associated with their degree of maturity and their city home and school environment. The degree of skepticism evidenced by this group was surprising.

The 9BIR group was significantly more in agreement with the statement than were the 9BIP or 9BNC groups. The last of these results

TABLE VIII

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR
STATEMENTS TWENTY-ONE AND TWENTY-TWO

Group	STATEMENT NO. 21			STATEMENT NO. 22		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	6	7		4	9	
11GIP	2	4		0	6	
11GIC	9	3	11GNC	4	8	
11GNP	10	12	11GNC	3	19	
11GNC	8	48		10	46	
9GIR	10	7		5	11	
9GIP	9	4		4	9	
9GIC	10	6		6	10	
9GNP	12	14		3	23	
9GNC	27	32	11GNC	11	47	
11BIRP	5	1	11BNC	3	3	
11BIC	5	2		3	4	
11BNP	10	12		6	16	
11BNC	21	31		16	36	
9BIR	8	1	9BIP, 9BNC	5	4	
9BIP	7	9		6	10	
9BIC	17	4	9BIP, 9BNC	8	13	
9BNP	16	9	9BNC	5	20	
9BNC	19	38		14	44	
Group sig'ly more		Indian			Indian	

supported hypothesis III. Since the only major difference between the 9BIR and 9BIP groups was the educational arrangement, that variable was presumably associated with the difference.

Group 9BIC agreed more than group 9BIP or 9BNC. These results were opposed to hypothesis I. The 9BIC group were according to this result, rather optimistic compared with the 9BIP or 9BNC groups. Group 9BNP were significantly more optimistic than group 9BNC.

Apparently there was a factor or factors involved which led the 9BIP and 9BNC groups to have a pessimistic view. Perhaps the 9BIP group, who lived on a reserve and commuted daily, had not found some of the actions of their non-Indian classmates such as to engender respect and optimism. This could explain their rather pessimistic view of their classmates.

The 9BNC group showed a degree of pessimism which appeared in most of the non-Indian city groups. City youngsters did not appear to have the faith and positive view of their classmates which most Indian groups had.

There was only the total group significantly different response to item twenty-two, Table VIII, as nearly all groups disagreed with this rather strong pessimistic statement which would have been agreed with by distrustful people. Though the students, particularly the non-Indian students, held the view that some students would cheat on their school work, they did not accept the premise that men are basically evil and dangerous. Presumably cheating is looked on as a minor human failing, or a fact of life, and not considered to be indicative of nor related to being basically evil. The total Indian group, however, was significantly

less in agreement with this statement than the non-Indian group. This result and the result for statement twenty-one suggested that the responses to these two items were unrelated. Presumably the students did not generalize the actions, imagined or real, of their classmates to the general population and did not relate cheating to being evil and dangerous.

CHAPTER V

ATTITUDES POSTULATED AS BEING PART OF THE INDIAN CULTURE

Statements twenty-seven to forty-three were derived from the literature on the Indian culture. The sources of these statements are given in Chapter I. The frequency distribution of responses and significantly different results are given in Tables IX to XI for the groups of the study.

I. PRESENT, TIME, AND WORK

Reifel¹ has indicated that Indians are culturally different from non-Indians in four major aspects: present orientation, not time conscious, not saving, and not habituated to work. Statements twenty-seven to thirty-two were devised to test these suggested orientations. These statements are:

27. People should carefully save for the future so they will be able to care for themselves in later years.
28. People should spend more time enjoying today and not worry so much about the future.
29. We must plan our time carefully if we are to do all that we wish to do.
30. It should not matter if we are early or late in getting a

¹Ben Reifel, "To Be or To Become?" (Toronto: Indian-Eskimo Association, undated pamphlet).

job done.

31. I am willing to work hard everyday if that will help me to be successful.

32. Most people work too hard trying to become successful.

The results for the total group of Indian students were compared with the results for the total group of non-Indian students for each of these six statements. The Indian students agreed significantly more with statements twenty-seven, twenty-nine, thirty, and thirty-one. The non-Indian group agreed more with statement twenty-eight. The groups were not significantly different in their responses to statement thirty-two. These results, except for thirty-two, supported hypothesis III.

All nineteen groups agreed with statement twenty-seven as the data in Table IX indicate. There were no significantly different responses between compared groups for this item. These results did not support the study hypotheses.

Statement twenty-eight was disagreed with by ten of the eleven Indian student groups and agreed with by the majority of the non-Indian groups. The response data and significant differences between groups are given in Table IX. Group 11GNC agreed more than group 11GIP thus supporting hypotheses I and III but not II. Group 9GIC agreed more than group 11GIC or group 9GIR. The first result failed to support hypothesis II; the second result supported hypothesis I. Group 11BNP and 11BNC agreed more than group 11BIRP. These results supported hypotheses I and III. Group 9BNP agreed more than group 9BIP or group 9BNC. The first result supported hypotheses I and III.

TABLE IX

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR STATEMENTS TWENTY-SEVEN TO THIRTY-TWO

Group	STATEMENT NO. 27			STATEMENT NO. 28			STATEMENT NO. 29		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	13	0		6	7		12	1	
11GIP	6	0		2	4		6	0	
11GIC	11	2		5	8		13	0	
11GNP	19	3		12	10		16	6	
11GNC	52	4		40	16	11GIP	45	11	
9GIR	17	0		5	12		16	1	
9GIP	12	1		7	6		10	3	
9GIC	15	1		13	3	11GIC, 9GIR	16	0	
9GNP	24	2		14	12		23	3	
9GNC	53	6		35	24		50	9	
11BIRP	6	0		0	6		6	0	
11BIC	6	1		1	6		5	2	
11BNP	20	2		11	11	11BIRP	18	4	
11BNC	45	7		26	26	11BIRP	39	13	
9BIR	9	0		3	6		9	0	
9BIP	10	0		5	11		13	3	
9BIC	20	1		9	12		21	0	9BNC
9BNP	20	5		17	7	9BIP, 9BNC	21	4	
9BNC	48	9		25	32		39	18	
Group sig'ly more		Indian			Non-Indian			Indian	

TABLE IX (continued)

Group	STATEMENT NO. 30			STATEMENT NO. 31			STATEMENT NO. 32		
	No.	No.	Groups	No.	No.	Groups	No.	No.	Groups
	A	D	sig'ly less	A	D	sig'ly less	A	D	sig'ly less
11GIR	1	12		13	0		6	7	
11GIP	0	6		6	0		3	3	
11GIC	2	11		12	1		7	6	
11GNP	1	21		18	4		10	12	
11GNC	1	55		51	5		16	40	
9GIR	1	16		16	1		10	7	
9GIP	2	11		12	1		9	4	
9GIC	4	12		14	2		11	5	
9GNP	5	21		23	3		7	19	
9GNC	2	57		54	5		32	27	11GNC
11BIRP	1	5		5	1		0	6	
11BIC	1	6		6	1		3	4	
11BNP	3	19		16	6		12	10	11BIRP
11BNC	3	49		45	7		21	31	
9BIR	3	6		9	0		2	7	
9BIP	1	15		16	0		4	12	
9BIC	5	16		21	0		14	7	9BIP
9BNP	1	24		21	4		11	13	
9BNC	5	52		46	11		26	31	
Group sig'ly more		Indian			Indian			Not significant	

The results for these two statements, which were associated with the attitude of present or future orientation and saving, showed little difference in the first case and only slightly more in the second. Generally the non-Indian groups were more in favour of enjoying the present and less concerned about the future than were the Indian groups with the exception of the 9GIC group.

This result, which was contrary to popular opinion, was probably associated with the influence of the schools, which have emphasized concern for the future to the Indian youngsters, and to the different frame of reference used for judgment of the statements.

The Indian youngster apparently thought that it was important to be concerned about the future; but, according to the results of statement thirteen, did not place much faith in the value of planning presumably because they felt that they were not masters of their own future. The reservation secondary students' responses may reflect a conflict between the rather easy going life of the reservation and the influences of the secondary schools which emphasized preparation for the future and the need for students to think about their future. The students had apparently concluded that there was need for more concern about the future than was generally shown in their culture. Whether this conclusion was accepted in practice was not determined.

All groups agreed with statement twenty-nine. A number of the Indian groups were unanimous in their agreement. This unanimity led to the one significant difference which is indicated in Table IX. The 9BIC group agreed more than the 9BNC group. This result supported hypotheses

II and III.

This response was indicative of a trend for Indian groups to give greater support to this item than did non-Indian groups. Apparently the Indian students were as time conscious as the non-Indian students or perhaps somewhat more time conscious.

All groups disagreed with statement thirty which was the expected response in relation to item twenty-nine. There were no significantly different responses to statement thirty. These results failed to support the hypotheses of the study.

Apparently in this world of clocks and schedules all secondary school students are conscious of the time factors in their lives even if they do not always meet the time schedules in their daily routines. There was little discernible difference among the groups of the study. The differences which did exist suggested greater concern by Indian students than by non-Indian students for the time factors in daily life. Perhaps this somewhat unexpected result was associated with the extra emphasis of the schools on promptness and punctuality where the Indian students were concerned. The years of school attendance, and perhaps other factors, had clearly developed in the Indian students a regard for planning their time and completing work on time which equalled or surpassed the attitude of the non-Indian students.

As indicated in Table IX all groups agreed with item thirty-one. The agreement was almost unanimous on the part of the Indian youth. There were no significantly different responses to statement thirty-one. These responses indicated a strong desire for success and a willingness to work

hard on a regular basis to achieve success. The responses indicated that the Indian students were as willing to work and as desirous of success as were the non-Indian students. Personal experience with the reserve, commuting, and boarding students tends to verify this result. Indian students probably put in as much study time on the average, under less satisfactory study conditions, as do their non-Indian classmates.

The responses to statement thirty-two were quite varied. A majority of the groups disagreed with the idea that most people work too hard trying to become successful. Since the respondents in each group tended to be approximately evenly divided, there were only three significantly different results. Group 9GNC agreed more than group 11GNC. Group 11BNP agreed more than group 11BIRP thus supporting hypotheses I and III. Group 9BIC agreed more than group 9BIP. Hypothesis I was supported in this instance.

Grade nine non-Indian city girls apparently had not developed to the stage where they recognized and accepted hard work as necessary for success. Apparently they considered that there was reason why people should take life and work somewhat easier even if this meant less success. Their grade eleven counterparts, however, were more inclined to accept the relation of work to success and apparently considered that the work patterns of society were acceptable in relation to the goals desired.

Group 11BNP apparently considered that people worked excessively hard to achieve success. However, group 11BIRP held a contrary view. This difference may have resulted from a dissimilar frame of reference.

The 9BIC group was more inclined than the 9BIP group to think that most people work too hard. Perhaps the terms of reference of these two groups were somewhat different. The city boys had lived in non-Indian city homes for about nine months and had experienced the work patterns of the urban community while the provincial boys lived on a reservation and had experienced only, or mainly, the work patterns of the reservation community. Also the Indian city boys were possibly experiencing greater pressure to work hard and to achieve well at school than was the 9BIP group. As a result apparently the 9BIC group doubted the wisdom of the hard work required for success while the 9BIP group thought that people were not working too hard to become successful.

II. SHARING AND NATURE

Statements thirty-three to thirty-eight were based on a paper by Levasseur.² Father Levasseur indicated two major concepts, with attendant related concepts, in the value system of the Indians. One of these concepts was sharing; the other was a desire to live in harmony with nature rather than to struggle against it.

The statements designed to test these attitudes were:

33. People who have more than they need should freely share
with others.

34. Only greedy people save and store up things and refuse to

²Leon Levasseur, O. M. I. "Some Differences Between Canada's Indians and Her More Recent Settlers" (Toronto: Indian-Eskimo Association, undated pamphlet).

share them with others.

35. Nature is stronger than I.

36. Man would get along best if he learned to co-operate with nature and not be always trying to change things.

37. There are few things in this world that are "for sure".

38. Leaders should be chosen because they can better supply the things people need than anyone else.

The total Indian group agreed significantly more with statements thirty-three, thirty-four, and thirty-six than the total non-Indian group. The results were not significantly different for the three other statements. Hypothesis III was supported in three cases but not in three others.

The responses to statement thirty-three showed almost unanimous agreement by all Indian groups and a large proportion of agreement by all non-Indian groups. However, group 9BIC agreed significantly more than group 9BNP or group 9BNC. Hypotheses II and III were supported by these results.

These significant differences exemplified a trend toward greater agreement by the Indian students with the idea of sharing with others. This willingness to share has been noticed in a number of ways. For example, Indian boarding students are known frequently to make purchases for their friends if they have money and the friends do not. Residential school youngsters freely give their clothing to others. On reserves, it appears that homes are always open. Others are welcomed and can stay and share the food of the home whether it is meagre or abundant. The concept

of sharing, which in some degree is part of our own culture, apparently is still practiced and accepted as a value in the Indian society to a degree that considerably exceeds that of the non-Indian society. This sharing concept has been noticed by a number of other researchers.³ The organized potlatch is probably the most noteworthy example of the practice.

All Indian groups agreed with statement thirty-four. Most non-Indian groups disagreed with this statement which labeled as greedy those persons who save and store-up things. The significantly different results are indicated in Table X. Group 11GIR agreed more than group 11GNC. Group 11BIC agreed more than group 11BNC. Group 9BIC agreed more than group 9BNC. These three significant differences supported hypothesis III. The first difference also supported hypothesis I.

The 11GIR, 11BIC, and 9BIC groups exemplified a tendency among the Indian students to show less concern for saving and storing-up. This attitude may in part explain why it is rather unusual to find a wealthy person on a reservation. Also the few who are successful appear to be resented by their neighbours. As a result they are not able to contribute their leadership and other abilities to the general betterment of the reservation community. This attitude is obviously not confined to reser-

³W. D. Knill and A. L. Davis, Provincial Education in Northern Saskatchewan (Mimeographed, 1963, copyright by the authors), passim; Charles K. Ray et al., Alaskan Native Secondary School Dropouts (College: University of Alaska, 1962), pp. 93-115; Forrest E. LaViolette, The Struggle For Survival (Toronto: University of Toronto Press, 1961) pp. 45-97.

TABLE X

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR STATEMENTS THIRTY-THREE TO THIRTY-EIGHT

Group	STATEMENT NO. 33			STATEMENT NO. 34			STATEMENT NO. 35		
	No. A	No. D	Groups sig'y less	No. A	No. D	Groups sig'y less	No. A	No. D	Groups sig'y less
11GIR	13	0		11	2	11GNC	9	4	
11GIP	6	0		5	1		5	1	
11GIC	13	0		10	3		8	5	
11GNP	20	2		11	11		15	7	
11GNC	43	12		24	32		37	19	
9GIR	16	1		15	2		15	2	
9GIP	13	0		9	4		8	5	
9GIC	16	0		10	6		9	7	
9GNP	21	5		12	14		22	4	
9GNC	49	10		26	33		52	5	11GNC 9GIP, 9GIC
11BIRP	5	1		4	2		5	1	
11BIC	6	1		6	1	11BNC	6	1	
11BNP	13	9		12	10		16	6	
11BNC	29	23		20	32		39	13	
9BIR	9	0		7	2		9	0	
9BIP	14	2		12	4		12	4	
9BIC	20	1	9BNP, 9BNC	19	2	9BNC	19	2	
9BNP	15	10		16	9		20	5	
9BNC	40	17		25	32		40	16	
Group sig'y more	Indian			Indian			Not significant		

TABLE X (continued)

Group	STATEMENT NO. 36			STATEMENT NO. 37			STATEMENT NO. 38		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	9	3		12	1		11	2	9GIR
11GIP	4	2		5	1		5	1	
11GIC	6	7		10	3		9	4	
11GNP	12	10		17	4		14	7	
11GNC	33	22		49	7		39	17	
9GIR	16	1	9GNP, 9GNC.	12	5		6	10	
9GIP	10	3		9	4		6	7	
9GIC	13	3		13	3		12	4	
9GNP	14	12		20	6		18	8	
9GNC	35	24		49	10		42	16	9GIR
11BIRP	2	4		5	1		4	2	
11BIC	3	4		3	4		7	0	
11BNP	12	10		17	5		17	5	
11BNC	31	21		37	15		40	12	
9BIR	7	2		6	3		7	2	
9BIP	12	4		13	3		9	7	
9BIC	13	8		16	5		17	4	
9BNP	16	9		22	3		19	4	
9BNC	33	24		47	9		39	17	
Groups sig'ly more		Indian				Not significant			Not significant

vation communities, but probably it is stronger there, and is more noticeable there due to the usual isolation of these communities.

All groups agreed with statement thirty-five regarding the power of natural forces. The three significantly different results were associated with the 9GNC group who agreed more than group 11GNC, 9GIP, or 9GIC. The last two results supported hypothesis III. The reasons for the 9GNC to respond so affirmatively to this rather fatalistic statement were not ascertained. There were no observable differences in distribution of responses for the various other groups on an ethnic or other basis.

Most groups agreed with statement thirty-six that man would get along best by cooperating with nature rather than by trying to change things. However, the agreement was proportionately larger in the Indian groups. Group 9GIR agreed more than group 9GNP or group 9GNC thus supporting hypotheses II and III. The significantly different responses exemplified two vague trends in the replies. The first of these was for Indian students to give greater support to the concept of cooperating with nature than was given by the non-Indian students. The other trend was for more grade nine than grade eleven Indian students to support the concept. Though the trends were not firmly indicated, the Indian students were apparently more accepting of the world and nature and less inclined to desire change than were the non-Indian students. However, education and other factors were apparently developing an attitude that it was preferable to seek change rather than to passively accept the world.

There were no significantly different responses for statement thirty-seven as indicated in Table X. The statement was agreed with

by nearly all groups who apparently felt that few things in this world are certain and sure.

In response to statement thirty-eight most groups gave majority support to the idea that leaders should be chosen because they can supply the things people need. However, group 9GIR agreed more than group 11GIR or group 9GNC. The first result supported hypothesis II while the second supported hypotheses I and III.

Both of these results were associated with the lack of support given the statement by the 9GIR group, a majority of whom did not agree with the statement. Since only one item about leaders was included in the questionnaire, it was not possible to ascertain on what basis the 9GIR group thought leaders should be chosen.

III. OTHER ATTITUDINAL DIFFERENCES

Various other writers have at times identified attitudes and outlooks in which they considered the Indian to differ from the non-Indian. Statements thirty-nine to forty-three were based on the literature regarding some aspects in which Indians were thought to differ from non-Indians. These five statements were:

39. It is wrong for one man to boss another.

40. A man should learn to get along by himself without needing the help of others.

41. I believe most people, regardless of colour or religion, can be trusted.

42. One of the best things about life is that we have relatives and friends who will help us when we need help.

43. Such things as brassieres, shorts, athletic supports should not be mentioned when both girls and boys are present.

The total Indian group exhibited a significantly larger proportion of agreement than the non-Indian group with statements thirty-nine and forty-two. The non-Indian group agreed significantly more with statement forty. The other two comparisons did not reach significance. Hypothesis III was supported in three cases but not in the two other results.

The responses to number thirty-nine were in most groups quite evenly divided. Generally the disagreement was greater on the part of the non-Indian students. The data for this statement are given in Table XI which also indicates a total of seven significant differences between groups. Groups 9GIP and 9GIC agreed more than group 9GNC in line with hypotheses II and III. Groups 9BIR, 9BIP, 9BIC, and 9BNP each agreed more than group 9BNC. The first three of these results supported hypothesis III. Group 9BNP agreed more than group 11BNP.

The only non-Indian group which supported the statement was 9BNP. This led to two of the significant results. The 9BNP group was significantly more in agreement with the statement than the 11BNP and 9BNC groups. Apparently the town and rural environment of these boys led to an independence of outlook which differed considerably from their city counterparts. However, age may have also been a factor since their grade eleven counterparts appeared more willing to accept the external control implied in the

TABLE XI

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR STATEMENTS THIRTY-NINE TO FORTY-THREE

Group	STATEMENT NO. 39			STATEMENT NO. 40			STATEMENT NO. 41		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	6	7		7	6		11	2	
11GIP	3	3		5	1		6	0	
11GIC	7	6		10	3		13	0	
11GNP	5	17		16	6		18	4	
11GNC	19	37		40	16		49	7	
9GIR	10	7		11	6		13	4	
9GIP	9	4	9GNC	9	4		12	1	
9GIC	11	5	9GNC	10	6		16	0	
9GNP	9	17		18	8		25	1	
9GNC	20	38		44	13		56	3	
11BIRP	1	5		4	2		6	0	
11BIC	1	6		3	4		7	0	
11BNP	2	20		15	7		17	5	
11BNC	10	42		43	9		43	9	
9BIR	5	4	9BNC	6	3		6	3	
9BIP	8	8	9BNC	7	9		15	1	
9BIC	9	12	9BNC	11	10		18	3	
9BNP	14	11	9BNC, 11BNP	17	8		22	3	
9BNC	10	47		37	20		47	10	
Group sig'ly more		Indian			Non-Indian			Not significant	

TABLE XI (continued)

Group	STATEMENT NO. 42			STATEMENT NO. 43		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	11	2		12	1	11GIC, 11GNC 9GIR
11GIP	4	2		4	2	
11GIC	12	1		7	6	
11GNP	19	3		12	10	
11GNC	46	10		31	25	
9GIR	14	3		9	7	
9GIP	13	0		9	4	
9GIC	16	0		11	5	
9GNP	22	4		23	3	11GNP 9GIR, 9GNC
9GNC	50	9		32	27	
11BIRP	5	1		4	2	
11BIC	6	1		6	1	
11BNP	18	4		9	12	
11BNC	45	7		27	25	
9BIR	9	0		6	3	
9BIP	16	0		8	8	
9BIC	21	0		12	9	
9BNP	21	4		14	11	
9BNC	47	10		29	27	
Group sig'ly more		Indian			Not significant	

statement.

The other significantly different results all indicated less agreement with external control by grade nine Indian groups than by non-Indian groups. These results supported the proposition that Indians think bossing is wrong.⁴ Further, it was noticeable that the grade eleven Indian students generally responded more like their non-Indian classmates than did the grade nine Indian students. This result suggested a change in attitude associated with education. However, there was no evidence to show that this change was more pronounced in one grade eleven Indian group than in another.

There were no significantly different responses to statement forty. Nearly all groups supported this statement by a small majority. The data are given in Table XI.

There were no significantly different results for statement forty-one. All groups gave considerable support to this statement which indicated a belief in the trustworthiness of most people. Table XI shows the response data for the various groups.

The respondents agreed with statement forty-two. Compared group results were not significant.

A majority in most groups agreed with statement forty-three. Generally, however, the Indian groups showed a larger proportion of agreement than did the non-Indian groups with the exception of the 9GNP group. The

⁴Harold E. Fey and D'Arcy McNickle, Indians and Other Americans (New York: Harper and Brothers, 1959), p. 193.

responses are tabulated in Table XI. Group 11GIR agreed significantly more than group 11GIC, 11GNC, or 9GIR. The first two results supported hypotheses I and III; however, the third result was contrary to hypothesis II. Group 9GNP agreed significantly more than group 11GNP, 9GIR, or group 9GNC. Hypotheses II and III were supported by the second of these results.

A large majority of the 11GIR group agreed with this statement which opposed mention of personal items of apparel. Though not significant, grade eleven Indian boys also gave majority support to the statement while the grade eleven non-Indian boys were equivocal. However, the results generally did not provide an indication of any particular ethnic differences. There was some indication that girls were more inclined to agree with this statement than boys. Probably the 11GIR group response was associated with the teachers, particularly the nuns, at that school. The 9GNP group response may have been influenced by the age of these girls and their rural background. Perhaps this was an indication of the time honoured belief that rural girls are more modest and less bold than are their city counterparts regarding such personal matters. However, the results indicated that the attitude was different in the 11GNP group who were less concerned by the mention of such items in mixed company. The effects of school and of maturation probably influenced the girls involved in the 11GNP group.

IV. SUMMARY

This chapter has reported on the subjects' responses to seventeen

statements which were based on the literature on the Indian culture. The purpose was to obtain objective data on whether attitudinal differences exist between Indian and non-Indian groups.

The results of the chi square tests, to which the data were subjected to determine statistical significance for the frequency of agreement and disagreement responses between the various groups, did not support the suggested differences in all cases. There were few differences between compared groups regarding attitudes toward saving, being on time, working hard to achieve success, working too hard to be successful, the lack of certainties in life, being independent, trusting others, the importance of relatives and friends.

The tests did indicate attitudinal differences between certain groups regarding enjoying the present, planning of time, cooperating with nature, bossing, and sharing. There were also one or two indications that grade eleven Indian students' responses were more like the non-Indian students' responses than were the grade nine Indian students. This was noted in the responses regarding cooperating with nature and bossing.

The comparisons of the total Indian group with the total non-Indian group showed greater support by the Indian students for saving for the future, planning of time, being on time, working hard to achieve success, sharing with others, cooperating with nature, freedom from bossing, having kin to help when needed. The non-Indian students gave more support to enjoying the present and to getting along by oneself. The groups showed no difference regarding overworking to achieve success,

the lack of certainties in life, choosing leaders, trusting others, and mentioning the more intimate items of clothing. These results suggested that some differences did exist and that a more powerful testing situation would have identified more differences between subgroups than were identified in this study.

CHAPTER VI

ATTITUDES TOWARD EDUCATION

Statements forty-four to fifty were specifically included to determine students' reaction to some aspects of education. The frequency distribution of the subjects' responses to these statements is given in the chapter tables which also list any statistically significant differences between group results. The statements were:

- 44. I fear I will not do as well in school as I would like.
- 45. It is important that we fully develop our ability to think.
- 46. I prefer to learn things I can memorize rather than think them out.
- 47. I would want a good education even if it didn't help me get a job.
- 48. I don't plan to go to university or get other education after high school.
- 49. I like to learn about new things at school or elsewhere.
- 50. I don't see any need for me to learn about so many things as we do at school.

Comparisons between response data for the total Indian group and the total non-Indian group for each of these seven statements reached significance in two cases. The Indian group agreed more with statement forty-eight than the non-Indian group. The non-Indian group agreed more than the Indian group with statement fifty. Hypothesis III was supported

by these two results but was not supported by the five other non-significant comparisons. Apparently Indian students, irrespective of grade, sex, residence, and school factors did not plan on post-secondary education to the extent which the non-Indian students did. However, Indian students were more accepting than the non-Indian students of the curricula content.

I. STUDENTS' DOUBTS ABOUT THEIR ABILITY

Statement forty-four, for which the subjects' responses are tabulated in Table XII, was used to test the students' desire to do well and their confidence in their ability to cope with the type of activity required by secondary schools. A majority in all nineteen groups agreed with the statement thereby indicating a general concern on the part of nearly all students regarding their ability to do as well at school as they would wish. There were no significantly different responses between the groups which were compared. Clearly, Indian students were just as interested in doing well at school and were as doubtful of their ability to achieve as were the non-Indian students. Though a lesser proportion of the non-Indian city students indicated concern, the results did not reach significance at the accepted level of confidence.

II. THOUGHT OR RECALL

Statement forty-five was designed to test student reaction to the need for thought as opposed to rote learning of skills which are more a

TABLE XII
RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR
STATEMENT FORTY-FOUR

Group	STATEMENT NO. 44		
	No. A	No. D	Groups sig'ly less
11GIR	10	3	
11GIP	5	1	
11GIC	8	5	
11GNP	19	3	
11GNC	40	16	
9GIR	14	3	
9GIP	11	2	
9GIC	11	5	
9GNP	21	5	
9GNC	42	16	
11BIRP	4	1	
11BIC	4	3	
11BNP	19	3	
11BNC	39	13	
9BIR	6	3	
9BIP	9	7	
9BIC	12	9	
9BNP	16	8	
9BNC	31	25	
Group sig'ly more	Not significant		

matter of repetitions. This statement was approximately the reverse of statement forty-six which emphasized memory and recall rather than thought. The nineteen groups agreed almost unanimously with statement forty-five, as the data in Table XIII show, and disagreed with statement forty-six to a considerable extent.

There were no significantly different responses to statement forty-five. There was only one significantly different response to statement forty-six. The 9GIR group showed more agreement than did the 9GNC group, thus supporting hypotheses II and III. That result indicated some greater preference for memorization over reasoning by these Indian girls.

Teachers who have had experience with Indian students in the classroom situation, either in a segregated school situation or where the Indian students are educated in association with non-Indian students, frequently make reference to the art work, the handwriting, the meticulous copying of notes, and other evidences of the Indian students' ability and willingness to spend a large amount of time on activities of a more physical and repetitive nature. Conversely, they comment on the apparent lack of curiosity and the relative inability of the students to deal with abstractions.

The one significantly different response which indicated a preference by the 9GIR group for memorization, may reflect the difficulties the Indian student experiences in dealing with abstractions. This difficulty has been noted by other researchers in studies of other developing people. Ray and Ryan discuss it at some length in their

TABLE XIII

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR
STATEMENTS FORTY-FIVE AND FORTY-SIX

Group	STATEMENT NO. 45			STATEMENT NO. 46		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	13	0		2	11	
11GIP	5	1		0	6	
11GIC	12	1		4	9	
11GNP	22	0		4	18	
11GNC	56	0		13	43	
9GIR	17	0		7	10	9GNC
9GIP	13	0		1	12	
9GIC	16	0		5	11	
9GNP	26	0		7	19	
9GNC	58	1		9	50	
11BIRP	6	0		0	6	
11BIC	7	0		0	7	
11BNP	22	0		3	19	
11BNC	48	4		9	42	
9BIR	9	0		4	5	
9BIP	15	1		4	12	
9BIC	21	0		6	15	
9BNP	23	2		4	21	
9BNC	54	3		11	45	
Group sig'ly more	Not significant			Not significant		

study of the native student dropouts in Alaska.¹

III. WHY AND HOW MUCH EDUCATION?

Statement forty-seven, Table XIV, which was agreed with by most groups, did not provide any significantly different results and no support for the study hypotheses. Apparently all students desired an education without regard to the occupational advantages an education may also provide. This result further confirmed the results for statement sixteen which was also supported. These results suggested that all youth were interested in an education for its intrinsic values. These values appeared to be associated with happiness as a result of a richer, fuller life made possible by education rather than an association between education and a good job or higher pay. The present day emphasis on education has apparently convinced the majority of students of the values of an education per se.

Statement forty-eight was disagreed with by seventeen of the nineteen groups. The 11GIC and 9GIP groups agreed with the statement by a seven to six majority. Obviously, most students in the various groups planned on post secondary education. The significantly different responses, which are listed in Table XIV, indicate that in all cases it was a non-Indian provincial girl group who disagreed significantly more than some other groups. Groups 11GIC and 11GNC agreed more than group 11GNP.

¹Charles K. Ray et al. Alaskan Native Secondary School Dropouts (College: University of Alaska, 1963), pp. 128-135.

TABLE XIV

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR
STATEMENTS FORTY-SEVEN AND FORTY-EIGHT

Group	STATEMENT NO. 47			STATEMENT NO. 48		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	7	6		4	9	
11GIP	4	2		2	4	
11GIC	11	2		7	6	11GNP
11GNP	17	5		1	21	
11GNC	43	13		19	37	11GNP
9GIR	12	5		2	15	
9GIP	10	3		7	6	9GNP
9GIC	11	5		7	9	9GNP
9GNP	17	9		3	23	
9GNC	47	12		11	38	
11BIRP	3	3		1	5	
11BIC	5	2		2	5	
11BNP	15	7		5	17	
11BNC	44	8		17	35	
9BIR	5	4		3	6	
9BIP	8	8		6	10	
9BIC	16	5		8	13	
9BNP	16	9		8	17	
9BNC	38	19		13	44	
Group sig'ly more	Not significant			Indian		

These results were indefinite regarding the hypotheses of the study. Groups 9GIP and 9GIC agreed more than group 9GNP. These two results were in agreement with the result for the total group comparison which indicated significantly greater agreement by the Indian student group. These two results were also somewhat ambiguous, however, and did not clearly support the hypotheses.

The differences in two cases resulted from the large proportion of disagreement with the statement by the 11GNP group when compared with the 11GIC and 11GNC groups. In the other two cases the differences resulted from the disagreement by the 9GNP group and the larger amount of agreement by the 9GIP and 9GIC group.

Probably the disagreement by the 11GNP and 9GNP groups was associated with the more academic nature of these smaller secondary schools. The programs of these schools were generally preparatory for further education as was that of the Wikwemikong school. Many students of this school indicated disagreement also. However, the larger city system, with its commercial and technical programs, was providing courses which were designed to prepare students for employment in commercial and technical occupations without post secondary education or training. The 9GIC group difference was probably associated with the same factors.

The 9GIP group apparently desired to terminate their education at the secondary level. This result was perhaps associated with unclear knowledge by the 9GIP group of secondary and post secondary education opportunities and also with the possibility of transferring to a commercial course which would prepare them for employment after secondary school.

Some of the problems and difficulties experienced by the commuting students, which have previously been mentioned, may have been another factor in this result.

The responses to statement forty-eight suggested that where business and technical courses designed to prepare students for employment existed there were fewer students desirous of continuing to post secondary education. These terminal secondary programs served to meet the needs of the less academically inclined students. However, the possibility also existed that these courses led some students, who would otherwise have followed the academic pattern, to accept a quicker and easier route into the world of employment. Further research would be required to adequately document any possible relationships between available school programs and post secondary educational plans.

IV. THE ENQUIRING MIND

A large proportion in each group agreed with statement forty-nine. The attitude of enquiry was, according to this result, common to most students irrespective of ethnicity or other factors influencing the students involved. There were no significant differences between compared group responses and no support for the study hypotheses.

All groups disagreed with statement fifty which was opposed to the attitude tested by statement forty-nine. This disagreement further supported the results for number forty-nine. However, the disagreement was not so large among some of the non-Indian groups. This led to the significantly different response in which the 9GNC group was significantly

TABLE XV

RESPONSE DISTRIBUTION AND SIGNIFICANT RESULTS FOR
STATEMENTS FORTY-NINE AND FIFTY

Group	STATEMENT NO. 49			STATEMENT NO. 50		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	13	0		2	11	
11GIP	6	0		1	5	
11GIC	13	0		3	10	
11GNP	22	0		6	16	
11GNC	55	1		18	38	
9GIR	15	2		3	14	
9GIP	13	0		0	13	
9GIC	16	0		3	13	
9GNP	26	0		8	18	
9GNC	58	1		21	37	9GIP
11BIRP	6	0		1	5	
11BIC	7	0		3	4	
11BNP	22	0		8	14	
11BNC	52	0		16	36	
9GIR	9	0		1	8	
9GIP	16	0		2	14	
9GIC	21	0		2	19	
9GNP	25	0		9	16	
9GNC	55	2		18	39	
Group sig'ly more	Not significant			Non-Indian		

more in agreement with the statement than the 9GIP group. This result supported all three hypotheses. Table XV provides the data.

The responses to these two statements suggested that all groups were interested in learning about new things, but that some groups, particularly non-Indian groups, had some doubts about the need to learn some of the things being taught at school. This result was probably an expression, familiar to most teachers, of the students' inability to see the need for, or the value of, studies such as history or algebra, which they find uninteresting or excessively difficult. The result may also have been an indication of a more passive and accepting attitude being exhibited by the Indian students. They probably were equally unable to see the need or value of some courses and probably experienced as many or more difficulties in the various subjects being taken, but disagreed with the idea that some of the subjects which they were studying were not needed.

V. SUMMARY

The responses to these ^{seven}~~six~~ statements, which sought to determine attitudes toward specific aspects of the educational program, did not show many major differences between the Indian and non-Indian students. All groups expressed concern about their ability to do as well at school as they would like. All groups accepted the need to develop their thought processes and indicated that memorization was not a satisfactory substitute for thought. All groups expressed a desire for an education.

Most groups desired post secondary education; however, the non-Indian students showed more desire for post secondary education. Most groups valued the enquiring mind and expressed an interest in new things. Most groups valued the type of education provided by the secondary schools though the non-Indian students were more critical of curricula content.

There was, also, an indication of some differences in a few discrete areas. Significantly more students in group 9GIR than in group 9GNC indicated acceptance of memorization. There was an indication that the 9GIP and 9GIC groups did not plan on post secondary education to the same extent that the 9GNP group did. There was also an indication of greater acceptance of present school subjects by the 9GIP students than by the 9GNC students. Whether this acceptance was based on recognized values, present interests, achievement in the subject, a tendency to be more accepting and generally less critical of the school program or on other factors was not clear from the research data. However, personal experience suggested that probably the less critical attitude was the important differentiating variable.

CHAPTER VII

OCCUPATIONAL ASPIRATION AND EXPECTATION

This chapter of the study provides the results for question fifty-one of the questionnaire and gives interpretative and explanatory remarks regarding the results obtained.

The question asked the subjects to do three things. First, they were asked to name the occupation which they would most desire for themselves. Second, they were to name the occupation which they would least desire to follow in life. Third, they were asked to estimate, on a six point scale, the likelihood of their achieving their desired goal and of avoiding the occupation they considered undesirable. The six point scale was arranged so that a student who was entirely confident of achieving his desired occupation would circle the number 6. Likewise, a student who foresaw very little likelihood of reaching his desired occupational goal would circle number 1. A student who had a degree of expectation between these two extreme positions circled one of the numbers 5, 4, 3, or 2 which represented a decreasing confidence in his likelihood of achieving the field and level of employment which he had listed as most desirable.

I. EXPECTATION OF ACHIEVING THE DESIRED OCCUPATION

Generally, the student group showed considerable confidence in their ability to achieve their occupational objective. The number of

subjects selecting each level of expectation is given in Table XVI.

TABLE XVI
NUMBER OF STUDENTS SELECTING EACH LEVEL OF EXPECTATION
OF ACHIEVING THEIR DESIRED OCCUPATION

Expectation level	6	5	4	3	2	1
Number selecting	99	157	102	22	3	3

These results indicated that approximately one-quarter of the students were entirely confident of achieving their goal. Somewhat less than half of the group were quite confident as indicated by their circling of number 5. Over one-quarter had some confidence as indicated by their circling number 4. Only a small minority showed a less than average degree of expectation, number 3 or less, of their actually eventually doing the type of work they had listed as most desirable.

when the data were tabulated separately for the two major ethnic groups involved, the frequency of responses were obtained as listed in Table XVII. A chi square test comparing the results, dichotomized between level 5 and level 4, did not reach significance.

These results indicated that 30.7 per cent of the Indian students selected number 6 compared to 23.5 per cent of the non-Indian students. Of the Indian students 38.6 per cent chose number 5, while 41.5 per cent of the non-Indian students chose this expectation level. Some 22.8 per cent of the Indian students chose expectation level 4 compared to 27.7

TABLE XVII

NUMBER OF STUDENTS, BY ETHNIC GROUPS, SELECTING EACH LEVEL
OF EXPECTATION OF ACHIEVING THEIR DESIRED OCCUPATION

Expectation level	6	5	4	3	2	1	Total
No. of Indians selecting	35	44	26	8	0	1	114
No. of non-Indians selecting	64	113	76	14	3	2	272

per cent of the non-Indian students. Grouping the results for numbers 3, 2, and 1 gave a result of 7.9 per cent of the Indian students to 7 per cent of the non-Indian students choosing these levels.

These percentage figures rather clearly indicate that no major ethnic differences in level of expectation existed as determined by this procedure. However, it was noted that a greater percentage of Indian students than of non-Indian students selected number 6. Likewise, when the numbers selecting 6 and 5 were combined and compared, the percentage of Indian students choosing these levels exceeded the percentage of non-Indian students selecting the same levels. However, these differences did not, as previously mentioned, reach significance.

From these comparisons it was concluded that the Indian students were as confident as the non-Indian students regarding the probability of actually achieving the occupational position in life which they had designated as "best job". Hypothesis III was not supported by this result.

Comparisons were also made among the nineteen group results to determine whether the responses of any group were significantly different from any other group of the same grade and sex or from the comparable group regarding sex, ethnicity, or type of educational arrangement but differing in grade. For example, the 11GIR group was compared with all other grade eleven girl groups and with the 9GIR group.

Since six categories of responses would have been unwieldy and would have created a large number of cells in which the frequencies were zero, the six levels were dichotomized into two. Considering the response pattern, the best combination was of responses greater than 4 and of response levels 4 or less.

When the numbers had been dichotomized in this fashion and a chi square test of difference applied to the resultant two by two tables, three of the comparisons achieved significance at the ninety-five per cent level of confidence. These results, which are reported in Table XVIII, showed significantly greater expectation by the 11GNP group when compared with the 11GIR and 11GIC groups, and a greater level of expectation by the 9GNP group than by the 9GNC group.

In two of these responses it was the confident expectation of the 11GNP group which led to the significantly different results. All but one of these girls indicated an expectation level of 6 or 5 while most other groups, except 11GIP, were fairly evenly divided in the number of responses above 4 and the number of responses at level 4 or lower. The grade eleven differences supported hypothesis III.

TABLE XVIII

STUDENTS' EXPECTATION OF ACTUALLY DOING THE JOB IN LIFE
WHICH THEY HAD LISTED AS "BEST JOB"

Group of students	Indicator of expectation chosen*						Groups significantly lower in expectation
	6	5	4	3	2	1	
11GIR	0	7	4	2	0	0	11GIR, 11GIC.
11GIP	2	3	0	0	0	0	
11GIC	2	3	4	2	0	0	
11GNP	9	3	1	0	0	0	
11GNC	11	23	16	5	0	0	
9GIR	10	2	4	0	0	0	9GNC
9GIP	3	6	1	1	0	0	
9GIC	8	4	2	2	0	0	
9GNP	3	11	1	0	0	0	
9GNC	13	22	16	4	1	0	
11BIRP	1	3	1	0	0	0	
11BIC	0	4	3	0	0	0	
11BNP	4	0	7	0	0	0	
11BNC	8	20	18	3	1	0	
9BIR	1	0	1	0	0	0	
9BIP	3	5	4	1	0	1	
9BIC	5	7	2	0	0	0	
9BNP	6	8	5	0	0	0	
9BNC	10	26	12	2	1	2	

*The numbers 6 to 1 represent degrees of confidence. Number 6 stands for maximum confidence of actually achieving the "best job". For example, seven students of the 11GIR group chose expectation level 5.

The 11GNP group response was probably associated with the environment of these girls who lived in the towns of Espanola and Mindemoya or in smaller centres or on farms near these towns. Eighteen of the twenty-two girls were Protestant. All were following the academic program being offered by the schools in these communities. From the data it was not possible to determine whether the results were associated with religion, home environment, school environment, or other factors or a combination of various factors. It will be recalled that this group responded in a significantly different manner on a number of other items.

The response of the other grade eleven girl groups did not differ significantly from one another or from the 11GNP group. Specifically, the 11GIP and 11GNC groups responded on a basis which was between the positive reaction of the 11GNP group and the less positive reaction of the 11GIR and 11GIC groups.

The one significantly different result for the grade nine girls showed greater expectation of success by the 9GNP group and more uncertainty by the 9GNC group. The Indian girls responded somewhere between these two. The 9GNP group were as certain as their grade eleven counterparts that they would achieve the occupation which they had listed as "best job". Apparently this grade nine group had responded due to factors similar to those influencing the grade eleven girls. Clearly, religion was not a factor in these results since approximately one-quarter of each grade nine group was Catholic. The variables influencing this significant response were probably associated with the town and rural environment of the 9GNP group and the city environment of the

9GNC group.

As has been indicated the variables involved which led to the significant difference between urban and non-urban grade nine non-Indian girls were not isolated. Further research would be required to determine more adequately what factors in the school, home, and community influenced the 9GNP group to respond so positively while their city counterparts responded with such a marked degree of lesser expectation of success.

II. OCCUPATIONAL ASPIRATIONS

The first section of this chapter discussed the students' responses on a six point scale used to determine their expectation of actually achieving the occupation which they had listed as most preferred. Part two of the chapter discusses the occupations listed by the students as "best job" and as "worst job". The tables of the chapter give, in summary form, the choices made by the various groups of the study.

Grade Eleven Girls

The grade eleven girls selection of best job did not differ in marked degree from one group to another as may be noted in Table XIX. Of all the girls responding, about one-third indicated that they looked on teaching as the best job for them. Slightly less than a third stated that they desired to be secretaries. Approximately a seventh of the total group named nursing as the best job. The type of schooling

TABLE XIX

NUMBER OF GRADE ELEVEN GIRLS, BY GROUPS, WHO LISTED AS "BEST JOB"
THE OCCUPATION SHOWN IN THE FIRST COLUMN BELOW

BEST JOB	11GIR	11GIP	11GIC	11GNP	11GNC
Teacher	6	1	2	11	16
Secretary	0	1	7	0	21
Nurse	3	3	3	5	2
Doctor	1	0	0	1	3
Pharmacist	0	0	1	0	4
Stewardess	1	1	0	0	0
Other	2	0	0	3	9

TABLE XX

NUMBER OF GRADE ELEVEN GIRLS, BY GROUPS, WHO LISTED AS "WORST JOB"
THE OCCUPATION SHOWN IN THE FIRST COLUMN BELOW

WORST JOB	11GIR	11GIP	11GIC	11GNP	11GNC
Waitress	8	2	3	3	11
Clerk	0	0	0	0	11
Cleaning woman	2	2	1	0	5
Housekeeper	0	0	6	2	2
Secretary	1	0	0	2	5
Dishwasher	1	0	0	0	6
Scientist	0	0	0	2	4
Garbage collector	0	0	1	1	2
Doctor	0	0	0	3	0
Teacher	0	1	0	0	2
Other	1	1	1	8	6

available apparently influenced the girls selection of occupations. The girls attending the academic institutions (11GIR, 11GIP, 11GNP) tended to choose teaching and nursing. However, the girls attending city schools, where the commercial courses were available, preferred secretarial occupations. Such a result was to be expected since in the city a large percentage of the girls choose the commercial program at the grade nine or ten level. Once this choice is made they are not eligible to enter an occupation which requires senior matriculation as a prerequisite for enrolment.

The number of grade eleven girls who chose teaching as a career exceeded the number choosing any other occupation. Apparently the present day secondary school girl sees teaching as an attractive occupational choice. This choice was considerably more popular than any of the others except secretarial which has previously been mentioned.

Regarding worst jobs, Table XX, the grade eleven girls listed waitress most frequently followed by clerk, cleaning woman, and house-keeper. These occupations were listed approximately as frequently by the Indian girls as by the non-Indian girls. The girls appeared to have similar opinions as to what occupations were undesirable irrespective of ethnic differences among the respondents.

Grade Nine Girls

The various groups of grade nine girls chose as "best" job the same three occupations (secretary, teacher, and nurse) as were chosen by the grade eleven girls. However, while teaching ranked first in

frequency of choice by grade eleven girls, it was ranked second by grade nine girls. For the grade eleven girls the order of frequency was teacher, secretary, nurse. For grade nine girls the order was secretary, teacher, nurse. Table XXI provides the frequency data of the responses.

Only the 9GNP group listed teacher more frequently than secretary. This result may have been influenced, as previously mentioned, by the more academic nature of the provincial secondary schools as distinguished from the city secondary schools.

Probably the increased number choosing secretarial occupations in preference to teaching or nursing was associated with the reorganized secondary school program for Ontario, otherwise called the Robarts plan, and from the modifications adopted at the Wikwemikong school where typing had been introduced and arrangements were made for commercial education by taking the girls elsewhere at the grade eleven or twelve level for a special commercial program. As indicated in Table XXII, the grade nine girls listed waitress as worst job most frequently as had the grade eleven girls. However, the second most frequently listed worst job was secretary and the third was teacher. The listing of these as worst jobs appeared unusual since they had been chosen by a number of girls as best jobs. These results suggested that the grade nine girls who favored these occupations listed them as best job while those who chose some other occupation listed secretary or teacher as worst job. Presumably among the grade nine group there was considerable strength of opinion in support of being a secretary or a teacher and an equally

TABLE XXI

NUMBER OF GRADE NINE GIRLS, BY GROUPS, WHO LISTED AS "BEST JOB"
THE OCCUPATION SHOWN IN THE FIRST COLUMN BELOW

BEST JOB	9GIR	9GIP	9GIC	9GNP	9GNC
Secretary	7	4	4	2	18
Teacher	4	3	1	9	11
Nurse	6	1	7	4	7
Doctor	0	0	1	3	3
Stewardess	0	0	1	3	1
Hairdresser	0	1	1	1	1
Boss	0	0	0	0	3
Author	0	0	0	0	3
Veterinarian	0	1	0	0	1
Social worker	0	0	0	1	1
Government worker	0	0	0	1	1
X-ray technician	0	0	0	0	2
Other	0	2	0	1	6

TABLE XXII

NUMBER OF GRADE NINE GIRLS, BY GROUPS, WHO LISTED AS "WORST JOB"
THE OCCUPATION SHOWN IN THE FIRST COLUMN BELOW

WORST JOB	9GIR	9GIP	9GIC	9GNP	9GNC
Waitress	1	1	2	6	13
Secretary	0	0	2	0	11
Teacher	3	1	4	2	1
Housekeeper	0	3	2	1	3
Scrubwoman	0	1	1	1	6
Maid	2	0	0	4	0
Clerk	0	0	0	3	3
Nurse	1	0	0	1	3
Babysitter	1	1	1	0	1
Actress	1	0	1	0	1
Hairdresser	0	0	0	3	0
Doctor	1	0	0	1	1
Other	7	5	2	3	15

strong opinion by some other students against these vocations.

Grade Eleven Boys

As indicated in Table XXIII, the most frequently listed "best job" by the grade eleven boys was engineering. This was followed by teacher, machinist, pilot, and technician in that order of frequency. About one-quarter of the boys chose engineering which was listed considerably more frequently than any other occupation especially by the city boys. The non-Indian boys from the rural and small urban centres listed teaching most frequently. This difference probably resulted from the limited experience of these boys who probably did not have the knowledge of engineering occupations which the city boys had. Also in the smaller centres teaching, particularly at the secondary school level, is an occupation of considerable status and prestige.

One other result which was worthy of notice was the greater diversity of occupations listed by the 11BNC. This diversity may have been a reflection of the multioccupational urban society and of the increased guidance services available to the city students. As a result of their school and community experiences the city boys were more aware of a wider range of occupations and chose more diversely than did the rural and town students.

Regarding "worst" occupations, Table XXIV, the boys listed labourer or some type of relatively unskilled labour most frequently. The second most frequently listed job was that of garbage collector which

TABLE XXIII

NUMBER OF GRADE ELEVEN BOYS, BY GROUPS, WHO LISTED AS "BEST JOB"
THE OCCUPATION SHOWN IN THE FIRST COLUMN BELOW

BEST JOB	11BIRP	11BIC	11BNP	11BNC
Engineer	0	2	5	10
Teacher	1	0	7	3
Machinist	1	0	0	8
Pilot	0	2	1	3
Technician	0	0	0	6
Accountant	0	0	0	4
Company president	0	0	0	3
Electrician	1	1	0	1
Doctor	1	0	0	2
Other	2	1	8	9

TABLE XXIV

NUMBER OF GRADE ELEVEN BOYS, BY GROUPS, WHO LISTED AS "WORST JOB"
THE OCCUPATION SHOWN IN THE FIRST COLUMN BELOW

WORST JOB	11BIRP	11BIC	11BNP	11BNC
Labourer	1	2	6	21
Garbage collector	1	1	2	7
Office worker	0	0	2	3
Mechanic	0	1	0	3
Surgeon	0	0	1	3
Janitor	1	1	0	1
Teacher	0	0	3	0
Sewer Cleaner	0	0	3	0
Farmer	0	0	1	2
Other	3	1	4	10

is an unskilled labouring occupation. Office worker, mechanic, and surgeon followed in frequency of listing after garbage collector. It was noteworthy that some students considered distasteful certain professions which are usually considered attractive and of considerable status.

Grade Nine Boys

The total grade nine boy group, Table XXV, were similar to the grade eleven group in their listing of preferred occupations. Engineer was listed most frequently followed by machinist, teacher, lawyer, and mechanic. There was a tendency for non-Indian boys to select the professions while more of the Indian boys selected the trades such as electrician or mechanic. A similar pattern was noted by Knill in his study.¹ The Indian boys apparently did not desire the professions or did not feel that they would be able to achieve these occupations.

Regarding the least attractive occupations, the grade nine boys listed labourer most frequently, Table XXVI. This was followed by garbage collector, teacher, and office worker in decreasing order of frequency. As with the grade eleven boys the labouring occupations appeared to hold little attraction for the grade nine boys. These boys responded somewhat similarly to the grade nine girls regarding the teaching profession. Though a number had listed teaching as the preferred occupation

¹William D. Knill and Arthur K. Davis, Provincial Education In Northern Saskatchewan (Mimeographed: Copyright by the authors, 1963) pp. 99-110.

TABLE XXV

NUMBER OF GRADE NINE BOYS, BY GROUPS, WHO LISTED AS "BEST JOB"
THE OCCUPATION SHOWN IN THE FIRST COLUMN BELOW

BEST JOB	9BIR	9BIP	9BIC	9BNP	9BNC
Engineer	0	3	4	5	7
Machinist	0	2	2	0	7
Teacher	1	0	0	1	7
Lawyer	0	0	0	2	7
Mechanic	0	4	2	0	2
Electrician	0	2	5	0	0
Doctor	0	0	0	4	3
Draftsman	0	1	2	1	2
Farmer	0	0	0	2	2
Office worker	1	0	0	1	1
Forest ranger	0	1	1	0	1
Pilot	0	0	1	0	2
Dentist	0	0	0	2	1
Other	0	1	2	5	9

TABLE XXVI

NUMBER OF GRADE NINE BOYS, BY GROUPS, WHO LISTED AS "WORST JOB"
THE OCCUPATION SHOWN IN THE FIRST COLUMN BELOW

WORST JOB	9BIR	9BIP	9BIC	9BNP	9BNC
Garbage man	0	2	6	2	9
Labourer	0	5	3	6	16
Teacher	0	1	1	3	7
Office worker	0	2	4	1	2
Pulpcutter	2	4	0	0	0
Farmer	0	0	0	3	0
Doctor	0	0	0	1	2
Unemployed	0	0	0	0	3
Miner	0	0	0	1	2
Other	0	2	6	7	10

there was a somewhat greater number of boys who considered teaching unattractive. This result for the grade nine boys and girls contrasted with the results for the grade eleven students who frequently listed teaching as their preferred occupation and only infrequently listed it as a "worst job" for them.

An interesting connection with the residence factor and an indication of not desiring the parental occupation was noted. In the tabulations for the "worst job", the 9BIR and 9BIP groups listed pulp cutting which is an important reserve occupation in the Sault Ste. Marie district. Similarly, the 9BNP group listed farming as an unattractive occupation though this was not listed by any Indian group nor by any city group.

III. SUMMARY

Generally, the results for the twenty groups did not indicate any major differences regarding what the subjects considered as "best job" or "worst job". This statement is particularly true for the grade eleven groups. However, there was a tendency for more grade nine than eleven students to dislike the idea of being a teacher. Also there was an indication that grade nine Indian boys more frequently named a trade than did grade nine non-Indian boys who more frequently listed a profession in their responses to the "best job" choice.

CHAPTER VIII

STUDENTS' SELF-ESTIMATES

I. INTRODUCTION

A person's attitude toward himself probably is related to his attitude toward others and to his attitude toward groups, events, and situations in his environment. Anisfeld, Munoz, and Lambert concluded that an individual's self-image was linked to his attitude to ethnic groups.¹ The general hypothesis was that persons who had poor self-images, and who were lacking in self-acceptance, were more intolerant generally than were persons who were more self-accepting. As part of their study they used an evaluation of self scale to endeavour to determine how the subjects rated themselves. This chapter reports on and discusses the results of a self evaluation scale administered to the subjects of this study. The scale was, in part, based on that used by Anisfeld and his coworkers but was modified by the writer to fit better the needs and purposes of this study. This scale, in eighteen parts, was question fifty-two of the questionnaire. The frequency response results for the various parts of the scale are given in the tables of the chapter.

Persons or youth of an impoverished background, who on occasion

¹Moshe Anisfeld, Stanley Munoz, and Wallace E. Lambert, "The Structure and Dynamics of the Ethnic Attitudes of Jewish Adolescents," Journal of Abnormal and Social Psychology, LXVI (January, 1963), pp. 31-36.

meet with discrimination of various sorts, who at times are recipients of derogatory remarks, and who are members of a minority group would, perhaps, have a less positive opinion of themselves than would youth of the majority group who have been raised in a society which the majority group considers superior and more advanced. However there is no clear cause and effect relationship known between a person's self-concept and the level of society or the group of which he is part. It is possible that the items are not related and that, to be more specific, Indian youth may evaluate themselves much as do other youth.

The scale which was administered allowed the subjects to circle a number from six to one inclusive as a means of indicating their position, as assessed by themselves, between the two ends of the scale which were adjectives. A student who circled 6 was indicating complete satisfaction with himself in relation to the adjective in the column on the left. A student who circled 3, 2 or 1 was giving himself a negative assessment in relation to the adjectives in the column on the left.

For purposes of statistical treatment the results were dichotomized between the numbers 4 and 3. Ratings of 6, 5, or 4 are considered as being positive, or higher, while ratings of 3, 2, or 1 are considered as being negative, lower, or less satisfactory.

II. LACK OF SIGNIFICANT DIFFERENCES IN SELF-ESTIMATES

The results, which are given in Table XXVII, for the adjectives brave, friendly, honest, kind, dependable, happy, ambitious, generous,

TABLE XXVII

NUMBER OF STUDENTS, BY GROUPS, WHO AGREED (A)* OR DISAGREED (D)* WITH THE LISTED SELF-ESTIMATE ITEMS OF QUESTION 52

Group of students	No. 52(a)		Brave		No. 52(c)		Friendly		No. 52(d)		Honest		No. 52(f)		Kind		No. 52(h)		Dependable		No. 52(j)		Happy		No. 52(m)		Ambitious		No. 52(p)		Generous		No. 52(r)		Independent
	A	D	A	D	A	D	A	D	A	D	A	D	A	D	A	D	A	D	A	D	A	D	A	D	A	D	A	D	A	D	A	D			
11GIR	8	5	11	2	13	0	12	1	12	1	11	2	9	4	9	4	10	3	11	1	11	2	2	2	9	4	10	4	10	3	11	2	2	2	
11GIP	5	1	6	0	5	1	5	1	3	3	4	2	3	0	6	0	6	0	4	2	6	4	0	6	0	4	2	6	0	6	0	4	2	2	
11GIC	9	4	12	1	10	2	13	0	12	1	9	4	10	3	10	3	8	3	9	4	9	4	4	2	10	3	8	3	8	5	9	4	4		
11GNP	15	7	19	3	22	0	20	2	22	0	20	2	21	1	21	1	19	1	19	3	19	3	2	2	21	1	19	3	19	3	6	3	3		
11GNC	37	18	54	1	49	5	52	3	50	5	49	6	50	5	50	5	49	5	38	17	49	6	9	9	50	5	49	6	49	6	9	9	17		
9GIR	14	3	17	0	15	2	16	1	13	4	13	4	14	1	13	3	16	3	13	2	13	2	4	4	14	1	16	3	13	1	13	4	4		
9GIP	9	4	13	0	11	2	10	2	11	2	13	0	10	2	11	2	11	2	11	2	13	0	5	5	11	2	13	2	13	0	7	0	6		
9GIC	11	5	15	1	14	2	15	1	10	6	11	5	15	1	10	6	11	1	11	6	11	5	3	3	15	1	13	1	13	3	7	3	9		
9GNP	15	11	25	1	24	2	24	1	26	0	23	3	24	1	26	0	23	2	24	0	23	3	5	5	24	2	22	2	22	4	4	4	10		
9GNC	35	23	56	2	51	6	55	3	50	7	53	5	51	7	50	7	53	5	51	7	53	5	5	5	51	7	48	7	48	10	1	1	18		
11BIRP	6	0	4	2	6	0	5	1	6	0	5	1	6	0	6	0	5	1	5	0	5	1	1	1	4	1	4	1	4	1	1	1	0		
11BIC	6	1	6	1	6	1	7	0	7	0	4	3	7	0	7	0	4	0	4	0	4	3	3	3	7	0	7	0	7	0	0	0	1		
11BNP	17	5	21	1	20	2	20	2	22	0	18	4	20	0	22	0	18	4	20	0	18	4	4	4	20	2	20	2	20	2	2	2	3		
11BNC	39	12	49	2	46	5	48	3	45	6	44	5	44	6	45	6	44	5	44	6	44	5	5	5	44	6	42	7	42	9	9	9	10		
9BIR	7	1	6	2	6	2	7	1	5	3	5	2	4	3	5	3	6	3	5	3	5	2	2	2	4	2	6	3	6	2	2	2	3		
9BIP	15	1	15	1	16	0	15	1	15	1	15	1	15	1	15	1	15	1	16	1	15	1	1	1	16	1	14	2	14	2	1	1	7		
9BIC	15	6	19	2	19	2	18	3	21	0	20	1	21	0	21	0	20	4	20	0	20	1	1	1	17	1	20	4	24	1	1	1	7		
9BNP	20	5	23	2	23	2	23	2	22	3	22	3	22	3	22	3	22	5	24	3	22	3	3	3	20	5	24	5	24	1	1	1	6		
9BNC	39	16	47	7	48	7	48	7	50	5	48	6	40	15	40	15	48	15	40	5	48	6	9	9	40	15	40	15	40	10	10	10	13		
Group s'ly higher	Indian	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Non-Indian	Not sig.	Non-Indian	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Non-Indian	Not sig.	Non-Indian	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.	Not sig.		

*A represents an estimate of 4 or more; D is 3 or less.

and independent, indicate that there were no significantly different assessments between any of the nineteen groups compared. However, a number of significantly different patterns of responses were noted when the total Indian group was compared with the total non-Indian group. The Indian students rated themselves at or above scale level four significantly more frequently than did the non-Indian students in response to the brave-cowardly continuum. Non-Indian students responded significantly higher to the adjectives dependable and happy. There were no significant differences on the total group or subgroup bases for any of the other six adjectives. Since a majority in each of the nineteen groups rated themselves positively on these descriptive scales, apparently there was a reasonable degree of self-acceptance by all groups, if not all individuals, as measured by these self-evaluative adjectival bipolar scales. Generally, hypothesis III was not supported by these results.

III. SIGNIFICANT DIFFERENCES IN SELF-ESTIMATES

This section of the chapter provides the response data and some comment on those bipolar scales for which some compared groups were significantly different in responses. As was noted in the previous section, the total Indian group differed from the non-Indian group in response to the adjectives brave, dependable and happy. This section reports on the adjectival scales where there may or may not have been differences between total groups, but where there were differences

between some of the nineteen groups when compared with other groups of the same grade and sex or of a different grade but of the same sex and similar residence and school environments. The adjectives handsome, smart, successful, leader, popular, hard-working, talkative, emotional, and bossy were responded to in this differential fashion.

The total non-Indian group responded significantly more positively than the total Indian group to the adjectives handsome, smart, successful, leader, popular, and talkative in support of hypothesis III. The total groups did not differ significantly in their responses to the adjectives hard-working, emotional, and bossy. These results were contrary to hypothesis III.

On a total group basis the Indian students responded more positively to one adjectival scale while the non-Indian students responded more positively to eight scales. Also, the subgroup comparisons, Table XXVIII, in all but two instances showed an Indian group response to be less positive than some other Indian or non-Indian group response. These particular results suggest the induction that Indian students do not indicate, in some respects, as positive an estimate of themselves, as determined by this procedure, as do non-Indian students.

The results between groups, of the nineteen, which were compared are given and commented on in the following pages. A comparison of the responses to the adjective handsome reached significance in six cases. The 11GIP group gave a lesser evaluation of themselves than did the 11GNP, 11GNC, and 9GIP groups. The first two results supported hypothesis III while the third result was contrary to hypothesis II. The 11GIC group

TABLE XXVIII

RESPONSE DATA AND SIGNIFICANT DIFFERENCES BETWEEN GROUPS FOR SECTIONS OF ITEM FIFTY-TWO
WHERE DIFFERENCES WERE OBSERVED

Group	No. 52(b) handsome			No. 52(e) smart			No. 52(g) successful		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	5	8		10	2		7	6	
11GIP	0	6		4	2		3	3	
11GIC	2	11		5	8		9	4	
11GNP	13	9	11GIC, 11GIP	19	3	11GIC	19	3	
11GNC	36	18	11GIC, 11GIP	40	15	11GIC	45	10	
9GIR	9	6		9	7		11	6	
9GIP	10	3	11GIP, 9GIC	5	8		5	8	
9GIC	5	11		9	7		11	5	
9GNP	13	12		21	5	9GIP	22	4	9GIP
9GNC	43	15		40	18		42	15	9GIP
11BIRP	2	3		5	1		5	1	
11BIC	4	3		5	2		7	0	
11BNP	15	7		22	0		21	1	
11BNC	34	16		42	9		41	10	
9BIR	6	2		3	5		1	7	
9BIP	13	3		12	4		12	4	9BIR
9BIC	10	11		14	7		12	9	
9BNP	15	10		19	6		18	7	
9BNC	31	23		41	12		38	16	
Group sig'ly more		Non-Indian			Non-Indian			Non-Indian	

TABLE XXVIII (continued)

Group	No. 52(i) leader			No. 52(k) popular			No. 52(l) hard-working		
	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less	No. A	No. D	Groups sig'ly less
11GIR	7	5		7	6		12	1	11GIP
11GIP	5	1	11GIC	5	1	11GIC	2	4	
11GIC	4	9		3	10		11	2	11GIP
11GNP	16	6	11GIC	13	8		17	4	11GIP
11GNC	26	29		46	9	11GIC	41	14	
9GIR	5	12		9	8		16	1	
9GIP	7	6		7	5		10	3	
9GIC	3	13		8	8		12	4	
9GNP	14	12		22	4		22	4	
9GNC	28	30		40	12		45	12	
11BIRP	5	1		3	2		6	0	
11BIC	5	2		5	2		6	1	
11BNP	15	7		19	3		18	4	
11BNC	31	20		37	13		40	11	
9BIR	1	7		2	6		6	2	
9BIP	11	5	9BIR	11	5		14	2	
9BIC	8	13		10	10		17	4	
9BNP	13	12		20	5	9BIR	21	4	
9BNC	33	22	9BIR	35	20		41	14	
Group sig'ly more	Non-Indian			Non-Indian			Not significant		

TABLE XXVIII (continued)

Group	No. 52(n) talkative		No. 52(o) emotional		No. 52(g) bossy	
	No. A	No. D	No. A	No. D	No. A	No. D
11GIR	6	7	7	6	2	11
11GIP	3	3	2	4	2	4
11GIC	7	6	7	6	7	6
11GNP	16	6	17	5	13	9
11GNC	35	15	47	8	21	34
9GIR	9	8	9	8	7	10
9GIP	5	8	10	3	2	11
9GIC	9	7	4	12	4	12
9GNP	15	11	12	14	14	12
9GNC	35	21	38	18	15	40
11BIRP	1	5	2	4	2	4
11BIC	3	4	3	4	1	6
11BNP	15	7	15	7	9	13
11BNC	27	24	21	30	18	33
9BIR	5	4	4	4	1	7
9BIP	8	8	8	7	7	9
9BIC	12	8	14	7	5	16
9BNP	15	10	16	9	6	19
9BNC	30	21	25	30	22	33
Group sig'ly more		Non-Indian		Not significant		Not significant

assessed their handsomeness less positively than did the 11GNP and 11GNC groups. These results supported hypothesis III. The 9GIC group gave a lower assessment than did the 9GIP group contrary to hypothesis I.

These results, which are listed in Table XXVIII, indicated that the grade eleven non-Indian girl groups were more accepting of and satisfied with their appearance than were the provincial or city grade eleven Indian girls. Also the satisfaction expressed by the 9GIP group differed significantly from the responses of the 11GIP group and the 9GIC group. The results indicated that Indian provincial and city girls were not as satisfied with their appearance as were the non-Indian girls with the exception of the 9GIP group. All boy group results indicated that no difference existed among the boys regarding their estimates of how handsome or ugly they were.

The responses to the adjective smart are given in Table XXVIII, which lists three significantly different comparisons for this scale. The 11GIC group assessed themselves more negatively than did the 11GNP, or 11GNC groups. These results supported hypothesis III, but not I or II. The 9GIP group gave a more negative self-estimate than did the 9GNP group in accord with hypothesis III. In these cases it was a non-Indian group who had the higher self-estimate. However, it was also true that the reserve students, the 11GIP, and the 9GIC groups evaluated themselves as intelligent as did the non-Indian groups with whom they were compared.

In response to "successful" there were again three significantly different responses as listed in Table XXVIII. Groups 9GNP and 9GNC were more positive than group 9GIP. These results supported hypothesis III.

Group 9BIP was more positive than group 9BIR.

The 9GIP and 9BIR groups were the only two, of the nineteen, in which a majority indicated a negative evaluation of their degree of success. Likely the 9GIP group desired a secondary school education, but on entering the secondary institution, they were finding the academic studies a challenge due to the fact that they usually had taken grades one to eight on the reserve and were weak in some areas, particularly in the field of the English language arts. Indications were that these girls desired to succeed but were finding their studies difficult. The equivalent boys' group, 9BIP, showed satisfaction with their degree of success. This was probably indicative of a lesser desire to succeed by these boys than of better academic success.

The factors associated with the majority of the 9BIR group rating themselves low on success are not entirely clear. The academic nature of the educational offering was a challenge to these reservation school students and may have been an influencing variable.

There were five significantly different responses to the leader-follower dimension. As indicated in Table XXVIII, the 11GIC group gave a lower estimate than the 11GIP or 11GNP group. The first of these results was contrary to hypothesis I while the second supported hypothesis III. The 9BIR group gave a lower self-rating than the 9BIP, 9BNC, or 11BIR groups. The second of these results supported hypotheses I and III while the third supported hypothesis II. Generally the various groups did not rate themselves very high or low on the leader dimension. Twelve of the nineteen groups showed a majority who ranked themselves positively

on leadership while a majority of the other seven groups ranked themselves more toward the follower end of the scale.

Two significantly different results appeared to be due to the positive results of the 11GIP and 11GNP groups as compared to the results of the 11GIC group. Possibly the 11GIP and 11GNP groups were respected in the school and in their reserve or other communities for the education they had acquired. However, the 11GIC group, who were living in an area of reasonably high education level and competing at school with grade eleven city girls, had not yet experienced situations in which their educational level had assisted them to take the lead in school or community activities.

The other three significant results were associated with the 9BIR group a majority of whom rated themselves more toward the follower end of the scale. This is the same group of boys who rated themselves negatively on the successful-unsuccessful dimension. This group appeared to have a relatively poor opinion of themselves regarding their success and leadership qualities. Presumably the same factors which affected their responses to the successful-unsuccessful dimension also affected the responses on the leader-follower dimension.

There were three significantly different responses to the popular-unpopular dimension. The 11GIC group gave a less positive assessment than the 11GIP or 11GNC group. The first difference was contrary to hypothesis II. The second supported hypothesis III. The 9BIR group gave a less positive estimate than the 9BNP group. This result supported hypotheses I, II, and III.

Of forty-six comparisons made, only three were significantly different. This indicated a general lack of difference among the students regarding their assessment of their popularity. However, the 11GIC group did rate themselves negatively. This was probably due to the awareness they had developed of the meaning of popularity in the urban community and a feeling that they were not entirely part of the group in the city. Though they were known to participate in a number of the school activities and functions, there was apparently some lack of acceptance of them by others and some tendency on their part to avoid or not to initiate social contacts with the non-Indian students.

The 9BIR group was the only grade nine boy group in which a majority indicated that they considered themselves more unpopular than popular. The majority of the 9BNP group rated themselves favourably on popularity as did other groups. Again a lack of positive estimates of self was noted in the 9BIR group. The reasons for this poor self-evaluation were not clear; however, as mentioned previously these boys had a rather poor opinion of themselves regarding their success, their leadership qualities, and their popularity. It was unlikely that they had an abnormally high level of aspiration in these areas. Their self estimates were seemingly more than normally negative.

The significantly different responses to the hard-working-lazy dimension were associated with the 11GIP group, the majority of whom rated themselves more toward the lazy end of the scale while the other eighteen groups rated themselves more hardworking than lazy. The significantly different responses indicated that the 11GIR, 11GIC, and

11GNP groups rated themselves more positively than did the 11GIP group. These results did not clearly support or refute any of the study hypotheses.

The 11GIP group had the experience of living on a reserve and attending school in association with students from rural, town, and city environments. These girls, in their self-evaluation, probably compared themselves with their non-Indian classmates and concluded that they were not working as hard as were their classmates. There was some possibility that their assessment was reasonably realistic. However, the possibility existed that various other factors involved made them blame themselves for lack of application to their studies as the cause for relatively poor scholastic records. They may have blamed laziness for their lack of progress when in fact other factors were adversely influencing their achievement.

There was one significantly different response to the talkative-quiet dimension. Group 11BNP responded more positively than did group 11BIRP. This result supported hypotheses I and III and agreed with the response difference for the total non-Indian group compared with the total Indian group. Though this was not strong support, there was some indication that the students agreed with the common conception that the Indian tends to less talkativeness than the non-Indian.

There were six significantly different responses to the emotional-calm evaluation. The 11GNC group rated themselves more positively than did the 11GIR, 11GIP, 11GIC, or 9GNC group. The first three of these results supported hypothesis III but not I or II. The two other sig-

nificantly different responses were associated with the 9GIC group who rated themselves lower than did the 9GIP or 9GNC group. The first result was contrary to hypothesis I; the second supported hypothesis III. Generally non-Indian groups considered themselves emotional while the Indian groups considered themselves calm. This did not, however, hold true for the 9GIP group, the majority of whom considered themselves emotional.

There has been a general tendency to think of Indian people as calm, stoical, and rather impassive. The evidence indicated some differences in the groups' evaluation of themselves on this dimension. These results, of course, did not mean that in reality these differences existed but did mean that the students, according to the scale by which they judged, did consider themselves, as a group, more or less emotional than did other groups. If there are any differences, the students of this study appeared to agree with popular opinion.

In response to the dimension from bossy to not bossy, there were three significant results. The majority in most groups looked on themselves as being not bossy. In four groups, however, a majority assessed themselves as being bossy. These were the 11GIC, 11GNP, 9GNP and 11BIP groups. Two of the significantly different results were associated with the 11GIR group in which significantly more students gave a negative assessment than did the students of the 11GIC or the 11GNP group. The first result supported hypothesis II; the second supported hypothesis III. The third significantly different comparison resulted from the positive self-estimate of the 9GNP students and the relatively negative estimates

of the 9GNC students.

Since of forty-six comparisons made only three were significantly different, apparently there was little difference among the groups regarding their self-estimate of their bossiness. If there was any basis for the idea that Indian people would not wish to be considered bossy, little support was found for the idea in the response to this item. With the possible exception of the 11GIR group there was no particular indication that Indian students thought of themselves as not bossy. Probably had there been such a factor functioning it would have shown up more clearly in these results. However, it was possible that the attitude originally existed and exists to some extent yet, as shown by the 11GIR group, but has been partially lost due to the contacts with and influences of the non-Indian society.

IV. SUMMARY

Of the eighteen self-evaluative scales, nine showed no significant differences in self-evaluation by the students in the various groups. This was interpreted to mean that, generally, students of various ethnic backgrounds and social and educational conditions exhibited approximately equal assessments when asked to evaluate themselves on these eighteen items.

The responses to the nine items where significantly different results were obtained showed only thirty-three significant differences of nearly four hundred comparisons made. This again suggested few differences in the self-evaluations made by the students.

These few significantly different results suggested that some Indian students gave a lesser evaluation regarding their appearance, their ability to learn, their success, their leadership ability, their popularity, and their quietness. However, it would be erroneous to conclude that all Indian students gave a negative evaluation of self on these items. It appeared that certain groups, due to conditions of their schooling and environment, responded with a rather low self-estimate in some isolated items. This important area requires further research to clarify associations between minority group status on ethnic, economic, or other bases and self-estimates of minority group members.

CHAPTER IX

CONCLUSIONS AND IMPLICATIONS OF THE STUDY

I. CONCLUSIONS REGARDING PROCEDURES

This exploratory study was designed to test three hypotheses regarding the attitudes of nineteen groups of students experiencing differing ethnic and environmental influences. Eleven of the nineteen groups were Indian students. Each group was distinguished on the basis of grade, sex, ethnic and living environment, and type of school attended.

In some of the groups, the number of subjects was very limited. This was particularly true of the grade eleven Indian boy groups and may have considerably decreased the power of the statistical test used in these cases.

The hypothesis was not stated in each case, although it was implied that each test conducted was a test of the null hypothesis. The null hypothesis was accepted, at the 95 per cent level of confidence, in 3,004 cases and rejected in the remaining 239 cases. The hypothesis of no difference was generally supported.

This general conclusion needs consideration in the light of the sample size as this affected the power of the test. The probability of making an alpha error, that is, rejecting the null hypotheses when it was true, was specified as 5 per cent. Conceivably, all of the significant differences noted could have been examples of this error; however, this

interpretation appeared unlikely particularly when the pattern of responses was taken into consideration. For example, it was improbable that the nine rejections of the null hypotheses for the item referring to unquestioning belief of the church's teachings, or the ten rejections for each of the statements referring to learning through suffering and saying nothing rather than making a bad impression, were actually lacking in significance and were alpha errors. The statistical evidence supports the conclusion that differences in attitudes did exist among the groups of the study in specific attitude areas.

The probability of making beta errors, that is, of failing to reject the null hypothesis when it is false, is greater when the number of subjects is small. The small number in some groups created a testing situation lacking in power and probably resulted in some attitudinal differences being missed. Likely some further differences would have been noted had the sample size of the various groups been larger. The fact that the total Indian group was significantly different from the total non-Indian group in forty instances out of sixty-nine suggests the presence of beta errors in subgroup comparisons. Further investigation based on larger samples of subjects is indicated.

II. CONCLUSIONS REGARDING RESULTS

When the total Indian group was compared with the total non-Indian group significant differences were obtained in thirty-one of the first fifty items. There was no significant difference in the expectation of students achieving their desired occupation. There were nine significant

differences in self-estimates. These results supported hypothesis III of the study which indicated that differences in attitudes existed between Indian and non-Indian students.

Twenty-four of the thirty-one differences found between the Indian and non-Indian groups for items one to fifty resulted from greater agreement with the instrument items by the Indian students. Possibly these results were indicative of a tendency for Indian students to agree more readily than non-Indian students. If this type of response set was functioning, it would follow that those items with which the non-Indian students agreed significantly more than the Indian students may be indicative of major differences in attitudes between the two groups. This would indicate that the non-Indian students were more in favor of abolishing the death penalty, choosing their own mates, living in a foreign country for a while, enjoying today and not worrying so much about the future, getting along by oneself without needing the help of others, learning about fewer things at school. In terms of operational definitions, these results suggested that the non-Indian students were more tender-radical, democratic, tolerant of ambiguity, interested in present enjoyment, independent, and skeptical of the value of curricular content.

Of the 199 significantly different results between subgroups, which are tabulated in Appendix D, seventy-nine instances resulted from lesser agreement by a non-Indian group than by an Indian group. Fifty-two of the results were due to lesser agreement by an Indian than by a non-Indian group. These data gave some support to the

conclusion that Indian students tended to more agreement with the instrument items than did the non-Indian students.

Of the remaining sixty-eight significant differences, twenty-eight were between grade nine and eleven groups who differed in grade only. Thirteen of these differences were between grade nine and eleven Indian groups and fifteen were between non-Indian groups. The hypothesis that grade eleven Indian students would exhibit attitudes more like the non-Indian students was given little support by these results which indicated few differences in outlook between grade nine and eleven Indian students.

Twenty-eight of the remaining forty differences were between Indian groups who did not differ in grade but did differ in the residence factor and in the school attended factor. These results gave little support to hypothesis I that city boarding Indian students would exhibit attitudes more like the non-Indian students than would commuting or reservation students.

The number of significant differences between groups was not large, but there were indications of differences in attitudes in various areas. The Indian students were prepared to accept without question the teachings of the church and thought that control by another nation was preferable to war. They showed lesser concern for the "underdog," a more authoritarian attitude, and lesser tolerance for ambiguity. The results indicated that Indian students were more passivistic, more present-oriented, and had a more familistic and collectivistic orientation. These attitudes suggested a motivational pattern in which the attitudes conducive to achievement were not present to the same degree that they were

among the non-Indian students.

Though the responses of the Indian students indicated that they were concerned about the future and were willing to work hard to achieve, the somewhat opposite desires to share with others, to accept nature, to dislike "bossing," to accept help, and to emphasize family attachments suggested the existence of conflicting attitudes among the Indian students. The concept of cultural conflicts which has been mentioned in the literature was supported by these results.

Some differences were apparent in occupational aspirations. Generally Indian students, particularly boys, did not select professions as frequently as did non-Indian students. These differences were not marked, however, and were apparently associated with the type of secondary program available or which had been selected by the students.

The non-Indian students gave a more positive self-estimate of themselves in response to the adjectives: dependable, happy, handsome, smart, successful, leader, popular, talkative. The Indian students responded more positively to the adjective: brave. Generally, the Indian students appeared to have a somewhat less positive picture of themselves, as determined by this measure, than did the non-Indian students.

III. IMPLICATIONS FOR EDUCATION

The evidence, though not overwhelming, indicated that differences in attitudes and perhaps in response patterns existed among the student groups. These differences were most apparent when the total group of Indian students was compared with the total group of non-Indian students,

but there also were indications of differences between subgroups in some areas.

A major implication of the results of this study is that educationists need to recognize the existence of attitudinal differences and to accept these as relatively stable but not entirely permanent personality characteristics. Change can be expected only on a gradual or long term basis. This recognition does not imply the common value judgements of good or bad, but does imply the acceptance of differences and the development of programs designed to produce attitudes and social competencies, as well as technical and academic skills, required for success in society.

The fact that eighty-two of the significant differences between Indian and non-Indian groups were between grade nine groups while only forty-nine were between grade eleven groups suggests that educational and social experiences are related to decreased differences in attitudinal outlook. Apparently an educational program of some duration, which maximizes social contacts between cultural groups, is required to assist culturally different students to develop attitudes desirable for success in the larger culture. Since special programs for culturally different youth are not practical, programs designed to encourage associations of a social nature appear desirable.

A program of adult education, properly conceived, could assist in meeting the needs of Indian youth by improving the attitudes of the adult reservation community toward education and toward the non-Indian community. Though Indian parents, in some areas, are increasingly supportive of education, there is need for continued improvement of attitudes toward

education and toward association with the non-Indian community where the educational and occupational opportunities are available. Similarly, improvement in attitudes of the non-Indian community toward the Indian student and employee is desirable.

A student's attitudes, as well as his abilities, may affect his educational achievement and his level of aspiration. It follows that the development of attitudes supportive of educational achievement may be as important as providing rich educational experiences. It also follows that the choice of life's work should be delayed as long as possible since educational achievement and aspirations may rise as attitudes change.

Finally, an educational program which involves the Indian students as active participants, rather than passive recipients in the establishment of objectives, planning of procedures, and assessing progress toward established objectives would be beneficial. Such a program would encourage active planning and increase self-assertion rather than perpetuate an attitude of passivity.

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APPENDIXES

APPENDIX A

STUDENT QUESTIONNAIRE

About You:

- A. What grade are you?
- B. What programme (A & S, STT, B & C)?
- C. What sex are you (boy, girl)?
- D. What church do you attend?
- E. What is your nationality (English, French, Indian, etc.)?
- F. If Indian, of what band are you a member?
- G. What is your age now?
- H. At what school did you take most of grade one to eight?
.
- I. What school do you now attend?
- J. Where do you now live (Name the city, town, or reserve, or write
farm)
- K. What is your father's occupation?

* * * * *

The following pages contain a number of statements about many different things. You are asked to show your agreement or disagreement with each statement by circling one of the four sets of letters to the right of each statement.

Circle SA if you strongly agree with the statement.

Circle A if you agree with the statement.

Circle D if you disagree with the statement.

Circle SD if you strongly disagree with the statement.

There are no right or wrong answers. Do not give an opinion just because you think someone would expect you to give that opinion. Do give your own honest opinion about each statement. Do answer every statement. All results are strictly confidential.

* * * * *

SA-Strongly agree; A-Agree; D-Disagree; SD-Strongly Disagree

- | | | | | |
|--|----|---|---|----|
| 1. We should believe without question all that we are taught by the Church. | SA | A | D | SD |
| 2. The death penalty is barbaric and should be abolished. | SA | A | D | SD |
| 3. The so-called underdog deserves little sympathy or help from successful people. | SA | A | D | SD |
| 4. Most people believe in evolution. | SA | A | D | SD |
| 5. Religion offers the best hope of survival in our civilization. | SA | A | D | SD |
| 6. Control by another nation is better than going to war. | SA | A | D | SD |
| 7. Most people on relief are living in reasonable comfort. | SA | A | D | SD |
| 8. Sunday observance is old fashioned. | SA | A | D | SD |
| 9. Everyone should have the right to choose his own mate regardless of parents' wishes. | SA | A | D | SD |
| 10. Certain places of residence should be restricted to certain types of people. | SA | A | D | SD |
| 11. Nobody ever learned anything really important except through suffering. | SA | A | D | SD |
| 12. An insult to our honour should always be punished. .. | SA | A | D | SD |
| 13. All I want out of life in the way of a career is a secure, not too difficult job, with enough pay to afford a nice car and eventually a home of my own. .. | SA | A | D | SD |

SA-Strongly agree; A-Agree; D-Disagree; SD-Strongly disagree

- | | | | | | |
|-----|---|----|---|---|----|
| 14. | When a man is born, the success he is going to have is already determined, so he might just as well accept it, and not fight against it. | SA | A | D | SD |
| 15. | Planning only makes a person unhappy since your plans hardly ever work out anyway. | SA | A | D | SD |
| 16. | Education and learning are more important in determining a person's happiness than money and what it will buy. | SA | A | D | SD |
| 17. | When the time comes for a boy to take a job, he should stay near his parents even if it means giving up a good job. | SA | A | D | SD |
| 18. | The best kind of job is one where you are part of an organization all working together, even if you don't get individual credit. | SA | A | D | SD |
| 19. | I often prefer to say nothing at all than to say something that may make a bad impression. | SA | A | D | SD |
| 20. | I am not upset if someone laughs at me for my opinion. | SA | A | D | SD |
| 21. | Few students in this school would cheat on their school work. | SA | A | D | SD |
| 22. | The world is a hazardous place in which men are basically evil and dangerous. | SA | A | D | SD |
| 23. | A good job is one where what is to be done and how it is to be done are always clear. | SA | A | D | SD |
| 24. | I would like to live in a foreign country for awhile. | SA | A | D | SD |
| 25. | Often the most interesting people are those who don't mind being different and original. | SA | A | D | SD |
| 26. | What we are used to is always preferable to what is unfamiliar. | SA | A | D | SD |
| 27. | People should carefully save for the future so they will be able to care for themselves in later years. . | SA | A | D | SD |
| 28. | People should spend more time enjoying today and not worry so much about the future. | SA | A | D | SD |

SA-Strongly agree; A-Agree; D-Disagree; SD-Strongly Disagree

- | | | | | | |
|-----|---|----|---|---|----|
| 29. | We must plan our time carefully if we are to do all that we wish to do. | SA | A | D | SD |
| 30. | It should not matter if we are early or late in getting a job done. | SA | A | D | SD |
| 31. | I am willing to work hard everyday if that will help me to be successful. | SA | A | D | SD |
| 32. | Most people work too hard trying to become successful. | SA | A | D | SD |
| 33. | People who have more than they need should freely share with others. | SA | A | D | SD |
| 34. | Only greedy people save and store up things and refuse to share them with others. | SA | A | D | SD |
| 35. | Nature is stronger than I. | SA | A | D | SD |
| 36. | Man would get along best if he learned to co-operate with nature and not be always trying to change things. | SA | A | D | SD |
| 37. | There are very few things in this world that are "for sure." | SA | A | D | SD |
| 38. | Leaders should be chosen because they can better supply the things people need than anyone else. | SA | A | D | SD |
| 39. | It is wrong for one man to boss another. | SA | A | D | SD |
| 40. | A man should learn to get along by himself without needing the help of others. | SA | A | D | SD |
| 41. | I believe most people, regardless of colour or religion, can be trusted. | SA | A | D | SD |
| 42. | One of the best things about life is that we have relatives and friends who will help us when we need help. | SA | A | D | SD |
| 43. | Such things as brassieres, shorts, athletic supports should not be mentioned when both girls and boys are present. | SA | A | D | SD |
| 44. | I fear I will not do as well in school as I would like. | SA | A | D | SD |

- *****

_____ 6 5 4 3 2 1 _____
best job worst job

* * * * *

52. For this question you are asked to give your opinion of yourself. A descriptive word is given at the left of each row. A word which is the opposite of the first word is given at the right of each row. The numbers, from (6) to (1) are given between the two words. Circle one of the numbers in each row. For example, if you consider yourself extremely brave, circle number (6). If you consider yourself extremely cowardly, circle number (1). If you are in between somewhere, circle one of the numbers between (6) and (1).

a. Brave	6	5	4	3	2	1	Cowardly
b. Handsome	6	5	4	3	2	1	Ugly
c. Friendly	6	5	4	3	2	1	Unfriendly
d. Honest	6	5	4	3	2	1	Dishonest
e. Smart	6	5	4	3	2	1	Stupid
f. Kind	6	5	4	3	2	1	Cruel
g. Successful	6	5	4	3	2	1	Unsuccessful
h. Dependable	6	5	4	3	2	1	Undependable
i. Leader	6	5	4	3	2	1	Follower
j. Happy	6	5	4	3	2	1	Sad
k. Popular	6	5	4	3	2	1	Unpopular
l. Hard Working	6	5	4	3	2	1	Lazy
m. Ambitious	6	5	4	3	2	1	Not ambitious
n. Talkative	6	5	4	3	2	1	Quiet
o. Emotional	6	5	4	3	2	1	Calm
p. Generous	6	5	4	3	2	1	Greedy
q. Bossy	6	5	4	3	2	1	Not bossy
r. Independent	6	5	4	3	2	1	Dependent

APPENDIX B STATEMENTS OF THE QUESTIONNAIRE AND THE RELATED ATTITUDE

State- ment	Related attitude	Group agreeing more	State- ment	Related attitude	Group agreeing more
1	Tender-conservative	I	26	Intolerance of ambiguity	NS
2	Tender-radical	NI	27	Saving for future	I
3	Tough-conservative	I	28	Enjoying today	NI
4	Tough-radical	NS	29	Time conscious	I
5	Tender-conservative	NS	30	Not time conscious	I
6	Tender-radical	I	31	Hard work	I
7	Tough-conservative	NS	32	Not hard work	NS
8	Tough-radical	NS	33	Sharing	I
9	Democratic	NI	34	Sharing	I
10	Authoritarian	I	35	Submissive to nature	NS
11	Authoritarian	I	36	Submissive to nature	I
12	Authoritarian	I	37	Lack of certainty	NS
13	Passivistic	I	38	Leaders	NS
14	Passivistic	I	39	Bossing wrong	I
15	Present orientation	I	40	Independence	NI
16	Future orientation	NS	41	Trustworthiness of people	NS
17	Familistic orientation	I	42	Family ties	I
18	Familistic orientation	I	43	Intimate apparel	NS
19	Lacking self-esteem	NS	44	School achievement	NS
20	Self-esteem	NS	45	Thinking ability	NS
21	Optimism	I	46	Memorization	NS
22	Pessimism	I	47	Purpose of education	NS
23	Intolerance of ambiguity	I	48	Not post secondary education	I
24	Tolerance of ambiguity	NI	49	New knowledge	NS
25	Tolerance of ambiguity	NI	50	Not new knowledge	NI

NOTE: From this table it can be seen that statement No. 1 was used to measure the tender-conservative attitude. The Indian students agreed significantly more with this item than did the non-Indian students.

APPENDIX C

STUDENT SAMPLE DATA

Categories of students	Student groups									
	11GIR	11GIP	11GIC	11GNP	11GNC	11BIR	11BIP	11BIC	11BNP	11BNC
Program										
Arts & Science	13	3	5	22	24	3	1	3	22	28
Science & Technology	0	0	0	0	0	0	2	4	0	24
Business & Commerce	0	3	8	0	32	0	0	0	0	0
Religion										
Protestant	0	1	12	18	35	0	1	5	19	44
Catholic	13	5	1	4	21	3	2	2	3	8
Age										
Under 16 years	0	1	0	4	1	0	0	0	2	1
16 to 18 years	9	3	13	18	52	3	3	3	19	46
Over 18 years	4	2	0	0	3	0	0	4	1	5
Categories of students										
	9GIR	9GIP	9GIC	9GNP	9GNC	9BIR	9BIP	9BIC	9BNP	9BNC
Program										
Arts & Science	17	8	3	26	33	9	5	0	25	34
Science & Technology	0	0	0	0	0	0	11	21	0	23
Business & Commerce	0	5	13	0	25	0	0	0	0	0
Religion										
Protestant	0	0	15	20	45	0	1	21	21	37
Catholic	17	13	1	6	13	9	15	0	4	20
Age										
Under 14	0	0	0	3	0	0	0	0	2	1
14 to 16 years	15	11	8	21	55	4	11	11	22	49
Over 16 years	2	2	8	2	3	5	5	10	1	7

APPENDIX D

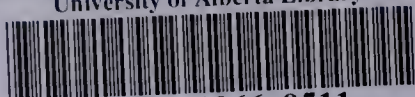
SIGNIFICANT DIFFERENCES BETWEEN GROUPS

Student	Student group significantly less in agreement										
groups	11GIR	11GIP	11GIC	11GNP	11GNC	9GIR	9GIP	9GIC	9GNP	9GNC	Total
11GIR	-	1	2	7	7	2	-	-	-	-	19
11GIP	0	-	2	1	1	-	0	-	-	-	4
11GIC	1	1	-	2	2	-	-	1	-	-	7
11GNP	2	3	3	-	1	-	-	-	0	-	9
11GNC	1	3	4	4	-	-	-	-	-	1	13
9GIR	2	-	-	-	-	-	6	1	8	8	25
9GIP	-	1	-	-	-	0	-	2	1	1	5
9GIC	-	-	5	-	-	1	4	-	5	5	20
9GNP	-	-	-	5	-	3	5	2	-	3	18
9GNC	-	-	-	-	6	4	5	4	-	-	19

	11BIRP	11BIC	11BNP	11BNC		9BIR	9BIP	9BIC	9BNP	9BNC	
11BIRP	-	0	3	1		0	0	-	-	-	4
11BIC	0	-	2	2		-	-	1	-	-	5
11BNP	3	0	-	0		-	-	-	0	-	3
11BNC	1	1	1	-		-	-	-	-	0	3
9BIR	0	-	-	-		-	1	0	0	5	6
9BIP	0	-	-	-		2	-	2	4	5	13
9BIC	-	1	-	-		0	2	-	2	7	12
9BNP	-	-	3	-		2	1	2	-	3	11
9BNC	-	-	-	0		2	1	0	0	-	3

NOTE: A dash indicates that comparisons were not made. For example, group 11GIR was not compared with itself nor with groups 9GIP, 9GIC, 9GNP, 9GNC.

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